

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Full Assurance of Faith

By the late Dr. H. A. Ironside,
Pastor, famous Moody Memorial Church, Chicago

In the tenth chapter of the Epistle to the Hebrews, verses 19 to 22, are found the words which we will consider together as the theme of this present chapter. Read the entire passage very thoughtfully:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10:19-22.

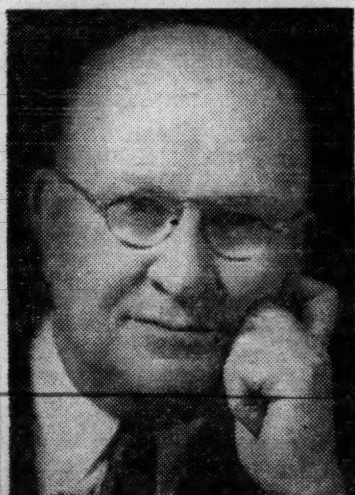
Do you notice that remarkable expression, "full assurance of faith"? Does it not thrill your soul as you read it? "Full assurance!" What could be more precious? And it is for you if you want it, only you must receive it by faith. For observe carefully, it is not the full assurance of an emotional experience, nor the full assurance of a carefully reasoned-out system of philosophy. It is the full assurance of faith.

The little boy was right who replied to his teacher's question, "What is faith?" by exclaiming, "Faith is believing God and asking no questions." That is exactly what it is. Faith is taking God at His word. This is the real meaning of that wonderful definition given by inspiration in Hebrews 11:1—"Now faith is the substance of things hoped for, the evidence of things not seen." God tells us something beyond human ken. Faith gives substance to that. It makes unseen things even more real than things that the eye beholds. It relies in unquestioning certainty upon what God has declared to be true. And when there is this complete reliance upon the promise of God, the Holy Spirit bears witness to the truth, so that the believer has the full assurance of faith.

Faith is not, however, mere intellectual acceptance of certain facts. It involves trust and confidence in those facts, and this results in the word of faith and

the work of faith. Faith in Christ is not, therefore, simply accrediting the historical statements revealed concerning our blessed Lord. It is to trust one's self wholly to Him in reliance upon His

(Continued on page 7)



Dr. H. A. Ironside

Billy Graham to Crusade Scotland

UNPRECEDENTED INTEREST GREET'S PREPARATIONS
FOR BILLY GRAHAM CRUSADE IN GLASGOW
KELVIN HALL BEGINNING MARCH 21

Interest and enthusiasm for the forthcoming All Scotland Crusade is running at an unprecedented high, according to Billy Graham Team member Jerry Beaven who has been in Scotland since the first of this year, supervising the preparatory work for the six week Crusade to begin on March 21. Site of the Crusade meetings will be the huge Kelvin Hall, largest building for public assemblages in Scotland.

Already the planned facilities

appear to be inadequate and emergency steps are being taken to provide additional accommodations. Within the enclosed area of the vast arena, an auditorium will be erected, with seating accommodations for 11,000 persons, including a 1,000 voice Choir section. On January 21, two months prior to the opening meeting, all reserved seats for bus and train groups had been taken, with additional requests for reserved space coming into Crusade Headquarters at the rate of 17,000 seats per day. To help meet the demand for seats, an adjoining 3,500 seat auditorium will be linked to the main hall through closed circuit television facilities so that the people in the overflow auditorium will be able to both see and hear the entire service each night. According to available information, this is the first such use of closed circuit television in the field of evangelism.

Looking ahead to the closing meeting on April 30, the Crusade Committee has secured the use of Hampden Park Football Stadium with a total capacity for 130,000 persons, the largest in Great Britain.

Further evidence of the widespread interest in the plans for the Crusade is the response to the request for Counsellor Trainees to attend the six weeks of instruction classes in order to qualify as Counsellors during the Crusade. Responding to the appeal for names for enrollees in the classes, Glasgow area ministers sent in a total of just over 4,100 names. At the end of the first week of classes, the total attendance had numbered 4,955, a record number for any Billy Graham Crusade anywhere. By comparison, at the beginning of the training period in London one year ago, 1,700

(Continued on page 6)

Prize Winner in Third Annual \$1,000 Sword Evangelistic Sermon Contest



by Dr. Ralph N. Plummer

2930 Tracy, Kansas City, Missouri

It was a dreary night. Wet snow was falling as we made our way to the rescue mission. Along the sidewalk men were staggering from intoxication; some were crawling on all fours unable to stand, while one or two actually were lying in the gutter with the water from the melting snow making little pools behind their bodies. Inside the Mission Chapel about seventy-five men were assembled for a gospel service. During the meeting a man, stabbed in a street brawl, was brought into the chapel until an ambulance could be summoned.

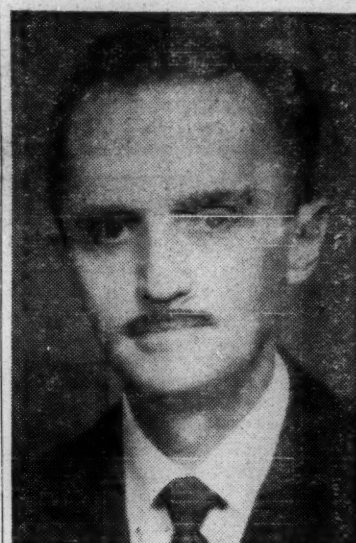
It was against this background and in the midst of this environment that a man stood up and gave his testimony. He said:

"You men know me. I used to be down here on this street, living in these flop-houses, going in and out of these bars. ('Yes, Yes,' we could hear many of the men say, 'We know you.') I knew every bartender by his first name. For two years I did not know what it meant to draw a sober breath, or to sleep in a good bed or eat a good meal or hold down a good job. One month ago today I met the Lord Jesus face to face and I accepted Him as my Saviour. Since then I have not tasted a drop of alcoholic liquor, I have slept in a clean bed, I have eaten three good meals a day and I have held down a good job. I was dead in trespasses and sin but now I am alive."

Then he quoted Ephesians 2:1-5: "You hath he quickened, who were dead in trespasses and sins; Wherein, in time past ye walked according to the course of this world, according to the prince of

the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh; fulfilling the desires of the flesh

(Continued on page 8)



Dr. Ralph N. Plummer

PRAY!

By the Editor

This is written Friday, February 25, in Miami, Florida, where the editor is engaged in a blessed revival campaign with souls being saved daily. But tonight in Wheaton the workers are having a night of prayer to pray for THE SWORD OF THE LORD and particularly for the subscription campaign. We here in Miami, including Mrs. Rice and my secretary, will join in earnest prayer. I think that the plan in Wheaton will be that a group will come to the office and each group will stay one or two hours so that all night long, from 6:00 p.m. to 6:00 a.m., somebody will be calling on God and begging His help.

I have pleaded with you to send subscriptions, to help in the Missionary and Minister Subscription Fund, to get people to read the chapters on prayer. But now most seriously I beg you to pray. I know the prayer, study, heart-searching and toil that goes behind making up each issue of THE SWORD OF THE LORD. I feel the reading material in THE SWORD is unsurpassed in any Christian magazine in the world. I know that it ought to transform lives. The 116,000 copies printed this week are going to homes containing about a half-million people. But no matter how good the

material and how suited to the needs of the people, it cannot be effective unless the Spirit of God causes people to read and to heed. Oh, what a revival could break out all over America and elsewhere if the Spirit of God should deal with the hearts of everyone who receives THE SWORD OF THE LORD and cause people to read and to be moved by the sermons and articles we have provided!

Will you pray for the subscription campaign? In the Sword of the Lord office some of us agreed to ask God for 25,000 subscriptions to come in letters that will be mailed by the deadline of midnight, March 30. I know that that is a reasonable request. I know that the answer would glorify God. But we will fail unless God's Spirit touches the hearts of people and causes them to do right and to obey the Lord about sending in subscriptions. Will you join us in daily prayer from now until March 30? Every day pray that God will put it in the hearts of people to send the subscriptions they ought to send?

This work is too great for me to bear alone. I plead with SWORD OF THE LORD readers to help me by daily, earnest, believing prayer.

\$1,600 to Be Awarded for Sermons on Vital Public Issues

June 1 Deadline for Sword Contest for Best Sermons on
(1) Modernism; (2) Worldliness; (3) Catholicism
and Cults; (4) Communism and Socialism
and (5) Apologetics, or Science
and the Bible

By Evangelist Walter Handford,
Vice-president Sword of the Lord Foundation

Dr. John R. Rice, editor of *The Sword of the Lord*, has just announced the second annual contest to get the greatest Bible sermons on vital public issues facing the church today. Cash prizes totaling \$1,600 will be awarded to winners in this sermon contest. Sermons must be submitted by June 1 in order to be eligible for competition.

Why Have Such a Contest?

For twenty years THE SWORD OF THE LORD has been publishing the best sermons by evangelists and other Christian leaders, both from our own time and from generations past. In THE SWORD we regularly publish three full-length sermons in each weekly issue. Get-

ting the sermons of leaders of the past is a different problem. We can find books of sermons by many of the great leaders and from time to time we run across other published sermons by these preachers in old papers and tracts. But it is a constant prob-

(Continued on page 7)

LOVE, COURTSHIP AND MARRIAGE

for
Christian Youth
by William W. Orr, D.D.
Pastor, Hope Union Church, Rosemead, California

(FIFTH ARTICLE IN SERIES)

ARE VIRGINS OUT OF DATE?

Don't be surprised at this question. In some circles it's being argued they are. The theory is, that before marriage sexual experiences are not only permissible, but even desirable.

Such pre-marital education is said to enrich friendships by promoting better understanding and removing barriers between the girl and boy. And, if you want to be mentally safe and physically sound (say they), sexual expression is a necessity. Why, repression of the sexual drive could lead to dreaded "frustration," which might result in dangerous neuroses in later life. And, on the positive side, (this is still the theory) sex education in advance provides a course of training and insurance for a happy married life.

Do I need to say that this is baseless, damning deception! These are foul lies from the pit of Hell. They were born in the black heart of Satan and are stamped with his mark of pitiless deceit (I John 8:44; I Pet. 5:8).

Answer me this: Are not all of God's laws kind and good? Does not God do all things well? Look, ... the sun shines, ... the rain falls, ... the grass grows, ... the cows eat, ... and we drink of the rich nourishment of this cycle of natural laws. Scrutinize minutely the entire realm of nature. All its laws are wisely righteous, and beautifully beneficent. God makes no mistakes.

And God has made no mistakes in the laws of purity. Do you remember that for the first marriage God commanded that man was to leave his parents and to "cleave" unto his wife (Matt. 19:5, 6). There was to be no period of illicit, exploratory probation before marriage. Rather, marriage is once for all. It's for better or worse. Break its wise laws and you break the laws of God, and suffer the inevitable consequences.

For real Christians, no other argument need be advanced. The physical bodies of a Christian girl and boy are the dwelling places of God (I Cor. 6:19, 20). Someone unseparably holy lives within the temple of your heart (Col. 1:27). To allow our bodies to be used as instruments of sin is to terribly grieve our Lord. God's will is definite. The Christian girl comes to

the marriage a virgin. The Christian fellow must be equally pure. This is God's way . . . and the best way.

Let's give an answer to the argument that insistence upon virginity hinders the unfolding of true friendship. Does sexual experimentation before marriage promote and enrich friendship? Multiplied case histories, some of them written in bitter tears, answer an emphatic "no!"

Don't you see that such relationships must always be furtive, evasive and consequently unsatisfactory? They're always on the sly. This is not the gracious and beautiful unfolding of true love. The girl gives herself expecting to be rewarded by devotion and continued attention. But the fellow, interested only in selfish gratification, has other ideas. He's soon off in search of new experimentation with other girls.

The truth of the matter is, that instead of producing better understanding and deepening friendship, the harvest is actually one of jealousy, emotional insecurity, deceitfulness and bitter cynicism. You see, God never intended sexual expression to be merely physical. Rather, it's the complete surrender of the whole person to the other. It's sharing one's soul. And such sharing is only possible following the security of solemn marriage vows before the Lord.

The highly touted evils of repression are also shown to be a lot of hot air. It is not true that the physical bodies of young people suffer when denied sexual expression. God has knowingly provided an automatic sexual release. It's entirely safe, physically and mentally, to live a whole life of continence if necessary.

History's pages are full of the lives of those who have never married. Some of the holiest and noblest men and women of all ages have deliberately chosen a life of sexual abstinence. There is no repression danger here. But there is danger to the couple that furtively shares a common bed for an hour, and then fearfully hurries off so that no one will know. They invite a lot of new forms of frustration problems for themselves.

What about sex education being good training for future marriage?

Some Help for Baptist Investigators

By Evangelist Fred Brown

(Last week we answered in THE SWORD OF THE LORD an attack by Southern Baptist preachers on the Tennessee Temple Schools and Highland Park Baptist Church, Chattanooga, Dr. Lee Roberson, president and pastor respectively. That attack was published widely in Southern Baptist papers. Evangelist Fred Brown of Chattanooga has written a most sensible and spiritual answer to those attacking Dr. Lee Roberson and his work, which we are glad to publish here.)

The Baptist ministers of Chattanooga met recently and passed a resolution. Anyone with reason would have to admit that the whole purpose of the resolution was twofold: first, to hurt the work of the Highland Park Baptist Church, and second, to hamper and discredit the work of Tennessee Temple Schools.

Why would a group of ministers, whose avowed purpose is winning souls for Christ, try to injure a church and school with the same mission? There must be a reason. Let's look at the

charge and see if the reason is valid.

We could understand the Resolution if the ministers could prove that the censured church and school were not carrying out their God-given mission; if they were purveyors of false doctrine or promoters of low moral standards or contributors in any way to anything that was not good for the souls of men. But, if these things cannot be charged, is there a Christian reason for the Resolution?

The church was not charged with failure to preach the Word. It was not charged with failure to preach and practice Baptist doctrine. It was not charged with failure to hold a high standard of separation for its members. It was not charged with failure to try to reach the lost for Christ.

Neither was the school charged with failure to teach the Scriptures. Nothing was said of failure to demand high moral conduct of the students. It was not accused of failure to encourage church attendance, and teach the students to be loyal to their local churches upon their return home. Not one single complaint of this nature was lodged against the church or school. What then was the complaint?

1. AGAINST THE CHURCH

Failure to give AS MUCH TO THE COOPERATIVE PROGRAM AS IT SHOULD.

Not failure to give, but failure to give as the ministers thought it ought to give. Who told them how much Highland Park should give? Who tells a Baptist church what percentage of its income should go to the Cooperative Program? If anyone can tell the church except its own congregation, then we are no longer a Baptist Convention, but a BAPTIST DENOMINATION AND RULED BY A HIERARCHY.

What does the Southern Baptist Convention want with the cooperative dollar? It is used for three main causes: Home and Foreign Missions and Education. The accused church, spending its own money, has done more in all three fields than practically any Baptist Church in the world. Supporting over 120 foreign missionaries, supporting and manning thirty-five chapels, operating a full time Rescue Mission, and supporting partially a school which is training over 700 young people for Christian service—do you think the Cooperative Program would have invested the money of the Highland Park Baptist Church as wisely and effectively as it has been able to invest its own money?

Should a church be condemned for doing a job better on its own than could have been done by others spending its money for it? Is there anything being done in this program that doesn't meet the aims of the Baptist Convention? Should all this work be stopped and the money that has supported it be sent away, to be used by others who do not know the local need, and have no way of meeting it except through the local church?

Isn't it rather strange that a church which has led the nation in baptisms for over a decade, held to all the doctrines of the Baptist church, and preached separation, be the church up for investigation and censure? All because it did not give as much to the Cooperative Program as some pastors of our churches thought it should! Has it come to the place that the one thing that marks you as a loyal Baptist is the amount you give to the Cooperative Program? Doctrine is not in question. Morals are not in question. Baptist belief and practice are not in ques-

Pray for Billy Graham Crusade

Elsewhere in this issue you will see an announcement that March 21 Billy Graham begins a great revival crusade in Kelvin Hall, Glasgow, Scotland. We are glad to pass on to our readers the earnest request of Dr. Billy Graham that SWORD readers pray for him. Under date of February 16, our Brother writes:

"Dear Dr. Rice:

"On March 21 we begin the All-Scotland evangelistic crusade. This is by far the greatest crusade we have ever undertaken. It far surpasses any of the plans we had last year in London. Most of the newspapers are giving all-out support. Insofar as I know, every single church in Scotland is co-operating. The Moderator of the Church of Scotland wrote in a Glasgow newspaper last week that all of Scotland is aflame with expectancy. Almost everything from Kelvin Hall to the advertising has been granted practically free. It seems that everybody within and without the church is working harder than any place we have ever been.

"The repercussions and implications of this crusade will be the most far-reaching we have ever had. Therefore, I am asking you if you will ask through the pages of THE SWORD OF THE LORD that people pray. We believe that if hundreds of thousands of people all over the world will join in prayer, it could be the beginning of a genuine spiritual awakening.

"Thanking you for all you have done in the past and praying that you will consider this request urgent, I am

Most cordially yours,"

(Signed) Billy Graham.

tion. The one thing that makes this church unacceptable to the ministers who drew up the Resolution is its failure to give as much as they thought it ought to give. NOT TO THE CAUSE OF CHRIST—this church gave more than all of them to that—NO, BUT TO THE COOPERATIVE PROGRAM!

2. AGAINST THE SCHOOL—

Not Accredited.

Is this a crime? The report by the ministers intimated that Tennessee Temple Schools pretended to be accredited, "but upon investigation discovered that they were not." They did not have to investigate to find that out. A telephone call to the school would have given them that information. The schools have never claimed to be accredited. The ministers report omitted the fact that the credits of Tennessee Temple students are accepted in full by many Southern Baptist schools, as well as by many leading educational institutions.

If the only thing the enemies of Tennessee Temple Schools could find against them was the fact that they are not accredited, then it must be a good place to send a boy or girl to train for Christian service.

The Resolution passed by the ministers didn't mention any of the good points about the school. That indicated the whole purpose of the Resolution was to hurt the school and discredit it in the eyes of the people.

They could have been fair and mentioned a few facts, as these:

The faculty is composed of God-fearing, born-again, Bible-believing teachers. These same teachers sign a statement each year as to their doctrinal beliefs. In all fairness, the ministers could have mentioned that the students are not allowed to smoke, dance, and enter into other worldly practices while students at the school. They could have told how the students must go to church and also attend prayer meeting. They are given outside soul-winning work and required to hand in a work report of their spiritual activities each week.

None of these things were mentioned. The one charge brought against the schools, and is sup-

(Continued on page 6)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Learn to Pray!

PRAYER

ASKING

and RECEIVING

by Evangelist John R. Rice, Editor

This book has been for 12 years America's best seller on prayer. 21 Chapters of blessing. See that others read and are blessed. GET WHAT YOU NEED FROM A PRAYER-HEARING GOD!

CHAPTER VIII

Praying for Healing

Continued

I. It Is Not Always God's Will to Heal

Yes, healing is in the atonement, in that sense, but it is never taught in the Bible that God intended Christians always to claim and have perfect health and perfect healing during this life.

Many Bible cases make that clear.

Dr. R. A. Torrey, in his little book on *Divine Healing* calls attention to the following instances in the Bible where people who were in the will of God were sick. (1) In II Kings 13:14 we read: "Elisha was fallen sick of the sickness wherof he died." And when you read the story you will see that Elisha was not out of communion with God, but rather was in most intimate fellowship with God and that on his dying bed he made remarkable prophecies as the mouthpiece of God, even while he was "sick of the sickness wherof he died."

(2) In II Timothy 4:20 Paul says, "Trophimus have I left at Miletum sick." Here the godly Paul himself did not get Trophimus healed, and we have no indication that either Paul or Trophimus was to blame.

(3) In Philippians 2:27 we read that Epaphroditus "was sick nigh unto death." And verse 30 in the same chapter tells us that it was because of his earnest love for Christ and devotion to his work that he "came nigh unto death." Epaphroditus wore himself out, nearly killed himself, in serving Christ. So sin was not to blame for his sickness and there was not a hint of that here.

Besides the above, there is the

classic example of Paul the apostle, who had a thorn in the flesh, and after he had thrice sought the Lord, still it was not removed (II Corinthians 12:1-10). God did not remove Paul's thorn in the flesh, despite Paul's earnest and repeated prayers. Rather, He plainly revealed to Paul that that temptation, that "messenger of Satan" sent to buffet Paul, would be used of God to keep Paul humble and broken and dependent upon God. "My strength is made perfect in weakness," the Lord said to Paul. And noble Paul set a proper example to us all, when, instead of mourning and being downcast, immediately changed his prayer to fit with the revealed will of God, and said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Paul saw that sometimes sickness is better than health, and that the best Christian is sometimes permitted to suffer in order that God can bestow His power upon him.

Certainly it is not always God's will to heal. When God promised that "all things work together for good to them that love God," (Rom. 8:28), He included sickness in His "all things."

How much blessedness has come

More Preachers

Name Influential

Books

Last week in THE SWORD OF THE LORD we were glad to publish a summary of reports by great men of God naming the ten books which most influenced their lives. We also published one complete article by Dr. Wilbur M. Smith of Fuller Theological Seminary on the same subject.

We felt a special need for these comments on books by greatly-used men of God for our Preachers' Issue. So we really did not give our good friends as much time to answer as was needed in many cases. Also, we had limited room and were not able to use all the rich material sent us. We are deeply grateful for reports from Dr. Billy Graham, evangelist; Dr. W. R. White, president Baylor University, Waco, Texas; Dr. Lee Roberson, president Tennessee Temple Schools, Chattanooga; and Dr. Bob Jones Jr., president Bob Jones University, in addition to the men named last week.

We believe that good books are so important and that the comments of these men on books that have most influenced their lives will be helpful that we should like to run as many of these letters as possible, one each week for some time.

These distinguished men were asked to name the ten books which most influenced their lives, to mention their favorite commentary on the Scriptures, and any comments on some recent book of their choice. Be sure to look for this feature from week to week.

because of the sufferings of Christians! Stephen was martyred. If his bones could honor the Lord in being broken, could not ours, sometimes? If Timothy's weak stomach was not healed, but needed careful moderation, and use of fruit juice, why may not Christians today sometimes have weak stomachs to the glory of God? If Job suffered, if Paul suffered, if Timothy had often infirmities, if Trophimus and Epaphroditus could be sick to the glory of God, then sometimes that may be true of you, too. It was for the glory of God that Lazarus was sick and died (John 11:4). Then it was to God's glory that he should be raised from the dead. But it was not to the glory of God for Lazarus to stay well, so again he died, as does everybody else, no matter how good he may be.

Read the story of David Brainerd, the man of prayer, and see how earnest his prayer life, how strong his faith, how marvelous the answers God gave to his prayers, and then explain how he died of tuberculosis before he was thirty, perfectly content to go, assured that it was God's perfect will for him, the best promotion he could have! Sickness, like all the other things that follow a sinful race, can be used of God for His glory and for our preparation for His service and for Heaven.

My mother died when about twenty-eight years old; on her deathbed she made us promise to meet her in Heaven; had us sing "How Firm a Foundation, Ye Saints of the Lord"; and looking up, declared that she saw Jesus and her baby. And so, literally filled with the Spirit and rejoicing she went home to Heaven. Was her sickness God's will? I, who have missed her so much for forty years, feel certain that it was.

And every divine healer who teaches that it is God's will that every Christian should have perfect health, sooner or later finds that sickness comes upon him, and sometimes with it the breakdown of all his faith, and even insanity. And the sickness eventually results in death, even for the most spiritually minded, the best Christians, those who claim sinless perfection and those who claim perfect health from God alike. "It is appointed unto man once to die," says the Scripture (Heb. 9:27), and death proves that no man has yet lived (save Enoch and Elijah, who never died) who has attained either perfect health or perfect righteousness this side of the grave.

So, although Christ "Himself took our infirmities and bare our sicknesses," as we are plainly told

Books Which Have Most Influenced My Life

Evangelist Billy Graham Names the Ten Books That Have Most Influenced His Life, His Favorite Commentary on the Bible and the Recent Book of His Choice

Dr. Graham's secretary writes:

Dear Dr. Rice:

In compliance with your request, and just before leaving Montreat this noon, Mr. Graham dictated the following list of ten books which have most influenced his life:

- (1) Thomas Watson's *A Body of Divinity*, with introduction by C. H. Spurgeon;
- (2) Hudson Taylor's *Spiritual Secret*;
- (3) Bernard Ramm's *The Christian View of Science and the Scripture*;
- (4) Bishop Ryle's *Gospel of John*;
- (5) John Rice's *Power of Pentecost* ("which I really think is the best coverage of the Holy Spirit I have ever read," Mr. Graham said in a side remark);
- (6) Hannah Whitall Smith's *The Christian Secret of a Happy Life*;
- (7) Miscellaneous writings by C. H. Mackintosh;
- (8) John Bunyan's *Pilgrim's Progress*;
- (9) Foxe's *Book of Martyrs*;
- (10) Alexander Smellie's *Men of the Covenant*;

and Simeon's Commentaries which are now being republished by Zondervan.

Concerning *The Christian View of Science and the Scripture* by Bernard Ramm, published by Erdman's, Mr. Graham had this to say:

"This book was a personal gift from Dr. Wilbur Smith. I began reading it and it was so thought-provoking that I could not put it down. While I have accepted the verbal inspiration of Scripture by faith, Dr. Ramm's book strengthened my intellectual acceptance. He gives logical and conclusive reasons for the hope that is within us. While I cannot say that I agree with every point, yet I must commend it as the outstanding book that has come into my hands in the last few months."

Mr. Graham would deeply appreciate your continued prayers as he leaves soon for Scotland.

Sincerely yours,

(Signed) Luverne Gustavson

Secretary to Mr. Graham



Dr. Billy Graham

in Matthew 8:17, and though Christ's death on the cross did surely guarantee for all who are born again by faith that one day our bodies will have perfect redemption as well as our natures, we do not yet possess all that is bought for us. Healing of the body may not be instantly claimed in every case, as forgiveness of sins may be instantly received always by penitent faith. Perfect healing, along with the resurrection of our glorified bodies, is in the atonement made by Christ, we are taught by Romans 8:18-23. But that "adoption, to wit the redemption of our body," certainly is not wholly ours until Jesus comes.

II. But It Is Usually God's Will to Heal in Answer to Prayer

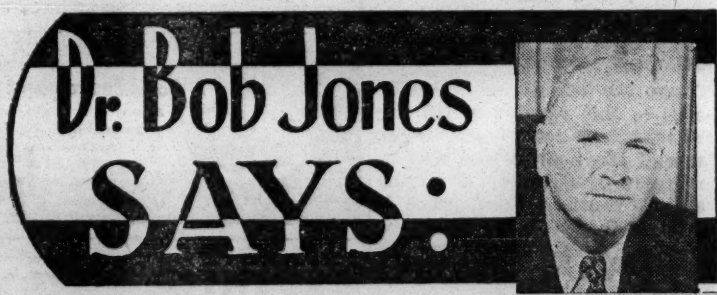
One who comes to pray for healing, either for himself or for another, must come saying, "Nevertheless, not as I will, but as thou wilt" (Matt. 26:39). Before any of us can demand of God, or claim healing, we must, with surrendered hearts, be ready to have sickness continue, or death come, if that be God's will. But thank God, it is usually God's will to heal the sick. We know that a large per cent of sick people would get well without a physician, without medicine. God put healing forces in nature, and the body itself tends to combat disease. That surely shows that usually health is God's plan, and that disease is usually of Satan. We know that God's great compassion and love toward His dear children is greater than that of an earthly father. He never wants us to suffer except when it is for our own good and thus for His own glory. He who "spared not his own Son, but delivered him up for us all, how shall he not, with him, also freely give us all things?" (Rom. 8:32) that is, all things truly good, and for our happiness and welfare. Unless He sees that the sickness Satan has brought may be turned to our best interest, better than health for the time, then we may be sure He is eager to heal our sickness. Often, about health as about everything else a Christian needs, it is true that "ye have not because ye ask not."

Yes, thank God, it is usually God's will to heal His own, so He invites us to pray. "Is any afflicted? Let him pray." And we are

to call the elders of the church to pray, also, as God leads. And individuals are to "confess your faults [sins, the R. V. says] one to another and pray one for another that ye may be healed" (Jas. 5:13, 14, 16). Not every sinner we pray for is saved, not every sick person we pray for gets well, but nevertheless, prayer gets many lost sinners saved, and no doubt many a sick person is healed in answer to prayer, who would otherwise die or remain an invalid. So the first duty about sickness is to pray about it.

In my own experience, I have sometimes felt clearly, after I prayed about the sick, that God had some good reason for keeping them sick, and I could not have faith for their healing. In a few cases I felt that sin was in the

(Continued on page 10)



I quote from a letter written by one of our former students: "A great deal has transpired since I left Bob Jones University. I took a master's degree in education, and I am now a school principal in this town. Our school includes all twelve grades and has an enrollment of 450 students. There are 17 teachers in the faculty. I credit what little success I have achieved to Bob Jones University and the rich foundation not only spiritually but educationally from my training there. My desire is to be able to have a Bob Jones University graduate on our faculty. This is a golden opportunity. The churches in the community seem to have lost their power. Drinking, swearing, and a host of other sins are practiced openly even by church members. We have done a great deal of praying during the last year since I have been principal of the school. Do you have a physical education teacher available? I do hope you have someone. If you have any other teacher candidates, let me know. We need more Bob Jones University teachers in every section of our country. May God richly bless you and your family."

We have had more wonderful letters from former students in the last two years than we have ever received before. The real value of the academic, discipline, and spiritual emphasis of Bob

Jones University is appreciated more and more as our graduates go out into the world and meet the problems of our day.

Now, remember, we are asking you Christian people to do three things for us. First: Pray for us. I mean really pray. Pray earnestly day by day that God will keep Bob Jones University true to Him. Second: Please help us select the right kind of students. Be careful about recommending students to us that are not all right; but if you know young people who can be trained for real Christian leadership, put them in touch with Bob Jones University. Third: Don't forget to help us financially. We need \$1,500,000 for the additional buildings we are planning in the next two or three years. We need more money for our missionary program. We want to get the Gospel to the ends of the earth. And we need more money for the Student Loan Endowment Fund. We are counting on you Christian friends. We are not looking to the modernistic, worldly, Godless crowd for help. We are looking to God's orthodox, spiritually minded children to help us carry this burden. Thank you and God bless you.

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GRACE NOTES

By Grace Rice MacMullen

Our lives are songs; God writes the words
And we set them to music at pleasure;
And the song grows glad, or sweet, or sad,
As we choose to fashion the measure.

Anyone interested in gospel music should be sure to get a copy of the February issue of *Moody Monthly*. It's the D. L. Moody Anniversary Issue, with a special section on Gospel Music. That's a very logical combination, to me, because certainly the work of D. L. Moody was increased, spread, enhanced, and blessed through gospel music. That is true, I believe, of any greatly-used evangelist. You'll enjoy the articles on Moody, and the section on gospel music will be challenging and enjoyable, I'm sure. Included is an article on "The New Challenge of Ministry Through Music" by Don Hustad, director of the Sacred Music Department, Moody Bible Institute. There's a paragraph in this article which points up this connection between gospel preaching and gospel singing.

"Music education in America has only recently grown up. . . . This brings with it the demand for a personnel trained in the great traditions of sacred music. . . . The dangers multiply with the opportunities. Stronger training and higher artistic standards can lead to professionalism in service and formalism in worship, unless we daily bring ourselves, our talent and our training to the altar of consecration. It is significant that every God-given revival of faith has had its own expression in song, from Luther and Zinzendorf to Watts, Wesley, Whitefield, Moody and Sankey. Between these periods of mountain-peak blessing, the lack of spiritual power in the church has often been revealed in an emphasis on "special music" rather than congregational singing, and in a volume of original songs which are at best weaker imitations of those which were genuinely the product of deep spiritual experience."

Also included in this issue are a review of many anthems, graded according to difficulty, under the Book Review Section, an article on the hymn-writing team of William Doane and Fanny Crosby by Al Smith, and a sketch of John Peterson, who wrote "It Took a Miracle," and other gospel songs. You'll enjoy the whole issue, I believe.

Church Music Clinic and Schools

Grace Bible Institute, Omaha, Nebraska, is sponsoring an annual Church Music Clinic. This year the first clinic is to be March 25 and 26. Church musicians in the Omaha area will find it helpful, I am sure. If you need a little more training, and want to spend more time, Moody Bible Institute is to have a summer school for church musicians this year. There will be two three-week sessions—June 20 to July 8, and July 11-29. During the first session 15 music subjects will be taught by the entire music faculty, and private lessons will be available as well as courses in Bible and Christian Education. Write if you'd like more information. I'll be glad to pass on your inquiries.

Idea: "Film-Sings"

Recently in a catalog of the C. O. Baptista Film Company I noticed a section on "Film-Sings." These are Film presentations, with sound, of some of the most popular hymns, illustrated and with the words appearing on the screen, along with the music. I think it's a wonderful idea for getting people to sing. The hymns come individually, I believe, and run from 3 to 5 minutes each. There are quite a few available—ten or more—and together they would make a grand service of song for a special occasion. I think they would be particularly nice at a banquet, or

(Continued on page 10)

Six Years After

A Report on Stuart Hamblen

In recent years through the work of Billy Graham, Phil Kerr, the Hollywood Christian Group and local pastors, a good many known names in the entertainment world have publicly confessed their personal faith in Jesus Christ.

One of the best-known of these personalities is hillbilly singer-composer Stuart Hamblen. Not many people know the inside story of his conversion. The son of a Texas minister, Hamblen had gone to fantastic lengths to convince people that he was a Christian. His wife Suzy had prayed for years for his conversion. Then in 1949 Billy Graham held a series of meetings in Los Angeles. Hamblen attended nightly, sitting in the front row in an effort to convince all that he was a Christian. And to make it really look authentic, he'd toss a \$10 bill into the plate each night.

After a week of this he admits he was under such conviction that he didn't dare keep on attending. The solution was simple: get out of town. And Hamblen did just that. He got his trailer, his horses and some hunting cronies and headed for the high hills to do some bear and mountain-lion hunting. It was a miserable week-end, cold and wet but he stuck it out. When he got home he found his contrived escape was in vain: Billy Graham had decided to extend his meetings one more week.

At week's end Hamblen still hadn't given in. Mrs. Hamblen recalls that it was near three a. m. Sunday when Stuart awakened her. She knew something was happening. He put his head on her shoulder and in an almost lost-child voice said, "Everyone is really alone and I'm lonely. Wake up." They talked a while and Stuart decided to see Billy Graham immediately. His wife tried to get him to wait till morning but Stuart noted that since Billy had caused him all this misery he didn't feel a bit bad about coming to the evangelist at three a. m.

When Stuart arrived he asked Graham to pray for him. Graham



Mr. and Mrs. Stuart Hamblen

knew all about Stuart's fight with God. Said Graham: "No. I'm not about to pray for you." Hamblen recalls he almost hit Graham. Bluntly Graham told Hamblen that he was a hard, proud, arrogant play-boy and that before he'd pray for him some things had to be settled. They talked for an hour and then Stuart was ready to confess his will to Christ then Billy prayed.

In the years since, Stuart Hamblen and his wife have traveled hundreds of thousands of miles preaching the simple Gospel of salvation through faith in the shed blood of Christ. He pulled completely out of radio and films and now devotes his time to song-writing and speaking. The current issue of *King's Business Magazine*, published by the Bible Institute of Los Angeles, carries an exclusive story on how Stuart Hamblen wrote one of his most popular western spirituals (see ad elsewhere in this issue).

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

EVANGELIST CHAS. B. CUNNINGHAM, P. O. Box 1811, Chattanooga, Tennessee, recently concluded two revival crusades in Michigan. In January the First Baptist Church, Spring Lake, was the scene of a fruitful meeting with Rev. Floyd Northrop, pastor. 14 decisions for salvation and 25 for rededication were recorded. Sunday School attendance hit a high of 326 during the campaign despite snow and zero temperatures.

In February meetings were held at Romeo in the First Baptist Church, Rev. E. E. Redman, pastor. Sunday School attendance jumped to 243 during the revival, and nightly attendance was excellent. 26 decisions for salvation and 45 for rededication were noted. At one service eleven came forward to be saved. At the closing Sunday evening service a spirit of revival broke over the meeting with about 35 people coming forward in deep repentance and contrition.

Gospel artist Leroy Sheveland accompanied Evangelist Cunningham at both meetings, and in addition to drawing a Bible scene for each evening service, he painted a baptistry scene in oils at each church. The next meetings of the Cunningham-Sheveland team will be in Texas and South Carolina.

Pastor Paul E. Rowgo of Silvis Heights Baptist Church, Silvis, Illinois, reports on a recent revival with Sword Staff **EVANGELIST ROBERT L. SUMNER**, and song-leader R. O. Stone. "Our hearts were thrilled to see 13 come forward for salvation," he writes. Many Christians confessed sins in their lives, twenty-one came forward to begin family altars, some for baptism and church member-

ship. "Thank you for having such men to recommend to churches," he further adds.

EVANGELIST JOSEPH T. LARSON, 4203 Alcott Street, Denver 21, Colorado, reports on a campaign with the Christian and Missionary Alliance, Denver, Colorado, December 26-January 9. Souls were saved, with 19 baptisms the closing Sunday and others joining the church—the first baptisms there in seven years, the evangelist reports.

Another series was conducted in Alliance Church, Bremerton, Washington, January 30-February 13. There eleven souls were saved, 6 came for baptism or membership, and other decisions were made for Christ.

The revival campaign with **EVANGELIST EDDIE WAGNER** at First Baptist Church, Willcox, Arizona, resulted in 11 first-time decisions for Christ, and many other re-dedications. The pastor, Rev. Martin Jensen, says that one of the glorious parts was Wagner's ministry to Christians.

The Grace Evangelical United Brethren Church of South Williamsport, Pennsylvania, had a 10-day evangelistic crusade with **REV. AND MRS. FRANK HAPPELL**. Twenty-five souls were won to Christ, reports Pastor Kenneth E. Martin.

Rev. Robert Taylor, pastor of the Southside Baptist Church in Tallahassee, Florida, reports a meeting in his church led by **EVANGELIST PETER RUCKMAN**. He declared that "there were a number of decisions for Christ

(Continued on page 5)

Don't Be a 'No Show'!

By Evangelist Robert L. Sumner
Editorial Assistant

"And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

For I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow.

And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds."—Luke 19:20-24.

A 'no show' is an expression used by commercial airlines to indicate a passenger who has made a flight reservation and purchased a ticket, then fails to show up at departure time. For them, a 'no show' causes considerable inconvenience, costs them money, and keeps others from using the seat. Many of their flight schedules, passenger tickets and advertising materials have printed in bold letters, "Don't Be A 'NO SHOW'!"

The unprofitable servant described in the Lord's parable above was certainly a 'no show' in the Christian sense of the word. Jesus had told the story of a certain nobleman who had gone into a far country to receive for himself a kingdom. Before leaving he had called his ten servants around him and given them each one pound, saying, "Occupy till I come." When he returned, having received the kingdom, he called the ten servants about him to learn what they had gained with their pound by trading. The Scripture gives only the report of three: one had gained ten pounds with his pound and was made ruler over ten cities, one had gained five pounds with his pound and was made ruler over five cities, and the other one, described in the Scripture quoted above, had laid up his pound in a napkin, gaining absolutely nothing.

As a result, the angry nobleman ordered his pound taken from him and given to the successful servant whose faithful bargaining had gained ten pounds. When the others protested, the nobleman said, "For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him."

There are some real valuable lessons in this parable which the Lord meant to drive home to the hearts of His hearers and also to the hearts of His readers in the twentieth century. First, there is the truth that all Christians are servants of the Lord. We have not been saved merely to sit and grow fat on spiritual blessings—there is a definite work we are to do as His servants.

Second, notice, the truth that all servants are expected to achieve results for the Lord. On another occasion Jesus said, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). There is no legitimate excuse for not getting results in the Lord's work.

Then, third, this story teaches that failure to achieve results for the Lord is "wicked" and such a disciple is a "wicked servant." How we need to have impressed upon

our hearts that failure here is a terrible sin. We are so complacent, so easy going, so unperturbed when we do not see results from our service. How easily we shrug our shoulders and excuse ourselves by saying, "Oh, well, we'll leave the results in the Lord's hands." But, beloved, service that does not get the job done, service that bears no fruit for the Master, is wicked, terrible sin!

Finally, note the sad truth that those who fail here suffer loss. The

(Continued on page 5)

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Dr. Cierpke Evangelizing in Europe, Asia Minor and Africa This Summer

Dr. Alfred A. Cierpke, Dean of the Tennessee Temple Theological Seminary, Chattanooga, had a gracious ministry of evangelism in his native Germany before World War II. Caught in this country at the beginning of the war, he has taught in Bob Jones University and at Tennessee Temple Seminary. His children came to America after the war. Dr. Cierpke visited Europe in 1946 and won some seven hundred souls among Displaced Persons in England, Denmark and Sweden.

In his tour May 28-August 30 Dr. Cierpke will preach in Paris, in many German cities, in London, Switzerland, Austria, Turkey, Palestine, Egypt, Greece, Italy, North Africa, Spain and Portugal, and hopes to win one thousand souls. He will return for his work in Tennessee Temple Seminary in the fall.

With The Evangelists

(Continued from page 4)

and a real stirring among Christians. Dr. Ruckman was on the radio, and we had some response from these messages." Brother Taylor tells of one lady who was saved and immediately her husband, an alcoholic, began persecuting her. She stood true and continued witnessing with the result that the Sunday after the meeting closed he called the pastor to his home to talk with him about his soul and was saved.

Recently **EVANGELIST GERALD OGDEN** 4818 E. 29th St., Des Moines, Iowa, had a good revival with the Desoto Baptist Church, Desoto, Kansas. The pastor, Rev. Douglas Rutherford, reports 10 saved and a number of backsliders restored.

Mr. Ogden is originally from Siloam Springs, Arkansas. Out of a very successful revival in Siloam during which there were over 70 saved, he founded a tabernacle called State Line. The work now is well established, with a fine building and parsonage. After staying with the work two years, Ogden felt the call into evangelistic work.

He uses Gospel Films during a campaign, travels in his own house trailer, making it easier on smaller churches. Mr. Rutherford's letter says: "He is definitely straightforward and uncompromising in his preaching and is an excellent personal soul winner."

If you are interested in having this brother with you in a meeting, you may contact him at above address.

EVANGELIST JACK YOST of R. 2, Berwick, Pennsylvania, is rejoicing over God's blessing in 1954. Most of his meetings were in small country and rural churches. He said, "I have seen many souls come to a saving knowledge of our Lord and Saviour. I have been doing an extensive follow-up work and the results are lasting." He praises God for many souls saved. He has some open dates this fall, and pastors interested may contact him at the above address.

Rev. V. A. Jones, pastor of the Immanuel Baptist Church of Duncan, Oklahoma, reports that **EVANGELIST FREDDIE GAGE** and his singing companion, Jimmy Snellen, "led our church in the greatest and most talked about revival in its history, according to the charter members." There were 117 additions to the church (74 by baptism, 43 by letter) and 14 professions by those joining other churches. There were 125 rededications, 106 family altars established and 119 young people came pledging to give up the dance. A number pledged to tithe. In the 8 days there were 480 decisions for Christ of various nature. An all-time high in Sunday



I am one of these fellows without a built-in sense of direction. I get lost easily. Anytime someone gives me directions and says, "You can't miss it"—he doesn't know what he's talking about. I almost take that as a challenge! I just naturally get lost easily.

So, during a revival in Michigan's Upper Peninsula several years ago I got lost one day while driving alone through the woods. I went up one fire lane and down another until I got so mixed up I hardly knew which way was up.

Finally I came upon a little house "way back in the woods." It was a small farm house . . . pleasant but run-down. Roses grew around the door and along the old rotting fences. I walked up to the ancient gate and hollered until an old, old woman came to the door.

She was bent with age. Her hair was white as snow, her hands rough from hard work. Her face wrinkled. Yet she was lovely . . . was neat and clean and her face had a look of goodness about it. She was friendly, too. When I explained that I was lost, she told me exactly how to get back to the little Silver Creek Baptist Church. "Maybe you are lost, too," I told her, "and would like me to give you some directions."

She looked puzzled. "I ain't inclined to go nowhere, young feller," she said, "an' b'sides, there ain't no place 'round here I can't locate."

"Well," I replied, "I'm sure you know how to get to any place in this neighborhood, but I wonder if you know how to get from here to Heaven?"

Instantly her face lit up with a wonderful smile.

"I shore do know how to git to Heaven! Jesus is the way and I bin trustin' Him most of my life. When I was just a little girl I went with my folks to a revival meetin' and got saved. I'll never forgit the visitin' preacher . . . feller from Chicago. Big man . . . kinda fat and had a beard. I forgit his front name but his last name was Moody. I've often wondered what ever became of him."

A convert of D. L. Moody!

The dear old lady did not even know he became a famous preacher. She did not know about the Moody Bible Institute nor the great Moody Memorial Church nor the Colportage Library. But she did know the Christ of whom Moody spoke.

She knew the way* to Heaven. She dead sure wasn't lost!

Don't Be a 'No Show'!

(Continued from page 4)

angry, displeased nobleman ordered the wicked servant's pound taken from him and given to another. His flimsy, wicked excuse for not getting results was not accepted by the nobleman; the least he could have done would have been to deposit the pound in the bank and let it earn interest for his master. It is an awful thing to be a 'no show' in the Lord's work!

Don't Be a 'No Show' in Special SWORD OF THE LORD 25,000 Subscription Campaign!

For more than two months now we have been offering the readers of THE SWORD OF THE LORD a two-fold golden opportunity in the form of a personal savings and an avenue to do good in the Lord's work. We have been offering THE SWORD OF THE LORD during this time at the unusually low, bargain rate of 3 yearly subscriptions for only \$5, with a lovely paper-bound copy of the editor's marvelous book, *Prayer—Asking and Receiving*, absolutely free as a gift premium. Hundreds were quick to jump at this wonderful chance to renew their own subscription, subscribe for others and get free copies of America's best seller on prayer. But thousands of others are literally 'no shows' as far as our records indicate in this subscription drive.

Surely you are aware, being a reader of THE SWORD yourself, of the value in getting this paper into the hands of the multitudes, no matter what their spiritual place or position. From the down-and-out lost sinner to the pastor of the largest church or denominational leader, this paper will do good, will bless hearts, and will produce results. Our subscription

School, 754, was reached the closing Sunday. Crowds were turned away almost every night.

Pastor Jones writes, "Without hesitancy, I want to commend these young men to any and to all regardless as to the size and place of their church. They are truly of the Lord, and God has his hand upon them in the work of evangelism." Evangelist Gage's new address is Box 74 B. U. Station, Waco, Texas.

Have you read the ads in this issue?

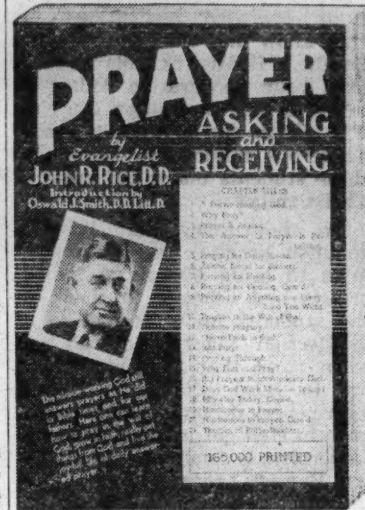
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Some Help for Baptist Investigators

(Continued from page 2)

posed to be of such serious nature as to warrant spreading it across the land as a warning to those who would come, is the charge—GET IT—the charge that the schools are not accredited. Ironically, some of the ministers in that meeting were graduates of a school that is not accredited.

We are not disputing the right of the Baptist ministers of Chattanooga to criticize the Highland Park Baptist Church and Tennessee Temple Schools. It is the privilege of every Baptist to criticize everything in its set-up.

Does this mean that since the Highland Park Baptist Church and Tennessee Temple Schools are the only ones mentioned, and since there is no word of any investigation of any other Southern Baptist institutions, that all the rest have a clean bill of health? Maybe since the brethren are so anxious that word should be gotten out to the Baptist constituency of any irregularities, and since they do not seem to know of some that could be reported, we can be of help to them.

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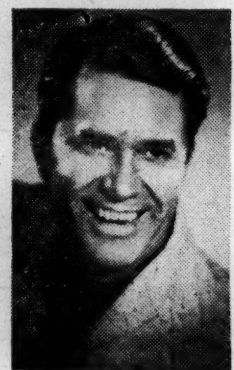
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I have never read anything that so convicted and convinced me as this chapter. There is no doubt but that the greatest sin of my life has been the sin of prayerlessness. The honest truth is I have worked hard enough to be a great evangelist—but I certainly have not prayed hard enough. My wife and I knelt together and solemnly promised God we were going to literally pray without ceasing from now on. And if you think it is not possible to pray without ceasing you just read this book!"

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But time is important now! This subscription campaign closes—and the offer of free Prayer books closes with it—in less than two weeks. Since your letter must be postmarked on or before midnight, March 30, I suggest that you immediately fill out the special subscription coupon found elsewhere in this issue of THE SWORD OF THE LORD and mail it without delay, please!

FOR INSTANCE, do they know of several Baptist schools, supported by our Cooperative dollar, that have faculty members who deny the Word of God, make fun of the doctrine of Hell, teach evolution, destroying the faith of Baptist children rather than establishing it?

Are they not aware of many Baptist schools that spend your Cooperative dollar and sponsor dances, smoking parlors for girls, permit Frats that practice immorality and drunkenness, as any State operated institution? Do they know that one of the leading Southern Baptist Schools recently used your Cooperative dollars to bring to that Institution Dr. Nels F. S. Ferre, one of America's most dangerous infidels, to lecture to those students under the guise of Christianity?

Do they know that it is a common practice for the seminaries to bring liberals and modernists and atheists to speak to the students under the guise of intellectual liberty, and do not warn them that they are listening to false doctrine? That is where every denomination that has gone to Hell got its start. Already modernism is coming to the Southern Baptist churches with accelerated pace. One state not far from here has as its State Moderator one of the rankest modernists of America. He would throw the Convention into the National Council of Churches tomorrow if he could. Do the brethren know this? If so, there was no warning to the people.

They did not mention that Southern Baptist Book stores all

trainees were enrolled, that number later increasing to 2,600. Training classes are under the direction of Graham Team members Charles Riggs and Lorne Sanny.

With five full weeks remaining before the opening meeting of the Crusade, Scottish newspapers are already giving front page space to preparations for the meetings. One daily newspaper has been giving nearly one full page each day to feature articles entitled "You and Billy Graham" and has printed all questions sent in by readers with the answers supplied by the Crusade's Executive Secretary, Jerry Beaven. Other newspapers have featured the Crusade on a daily basis, giving complete coverage to each step of preparation.

The Scottish premiere of the Graham film, "Souls in Conflict" filled St. Andrew's Hall, largest auditorium in the city of Glasgow, to overflowing for two nights, with return engagements demanded as soon as the auditorium is again available. Already the films "Oil Town U. S. A." and "London Crusade" are being shown six nights a week in auditoriums throughout Scotland.

The British Broadcasting Corporation has offered to provide extensive coverage both by radio and television, with simultaneous broadcasts and telecasts on a nation-wide basis direct from Kelvin Hall. In this way it will be possible in every city in Great Britain for people to either see or hear the Crusade meeting in full. In addition, the use of land-lines to carry the Crusade meetings by direct wire relay to churches and

over the South sell the works of Fosdick, Buttrick, and others, to the unwary public without marking the skull and cross bones on the books. They have them shelved with volumes by Carroll, Robertson, Lee, Truett, and others who hold to the faith. They didn't mention a Scripture found in II John that condemns a person who even bids God speed to a false teacher.

If the brethren who drew up this Resolution are sincere in wanting to expose evil, we will help them. We will admit our faults and confess them, and help them point out the real and not imaginary faults that are abroad today.

Bible-believing Baptists should love one another and pray for one another. But, for a group of Christian men to meet and issue warnings to the public about NON-COOPERATION, AND FAILURE TO BE ACCREDITED, in the light of existing evils that are really hurting the cause of Christ, is to fiddle while Rome burns. Such a censure to Bible-believing, God-fearing people who are doing their best to carry out the Great Commission in the light of all that really is wrong, smacks of prejudice, probably prompted by jealousy. We feel that until the brethren find some real issue upon which they can base some valid criticism, they owe to Highland Park Baptist Church and Tennessee Temple Schools an apology. Also to the people of the Southern Baptist Convention.

As long as these institutions are carrying out their God-given tasks, it behooves all Christians to pray for them or place themselves in the position of opposing that which is blessed of God.

We are Baptists at Highland Park and at Tennessee Temple Schools. We are Baptists by choice. We intend to stay Baptists. We wish to live in harmony with other Baptists. We have bothered no one. We have not told others how to run their churches or schools. If we did, we would cease being Baptists. When we are wrong, censure us, but—don't blacken us and try to turn God's people against us on flimsy, trumped-up charges. The public is bound to see through the veneer of it all. It hurts the whole cause of Christ and casts a reflection upon the one group in our community who are supposed to set an example for Christian fairness—the Baptist Ministers' Association.

—The Evangelist

Please Mention
THE SWORD OF THE LORD
When Answering Advertisements

Billy Graham to Crusade Scotland

(Continued from page 1)

auditoriums throughout Scotland will be carried out through a carefully planned relay mission. The thirty-seven key cities of Scotland have been linked through the relay system, with the largest local auditorium facilities being utilized for the services. Trained evangelists and counsellors will be on hand in each of the relay cities.

Glasgow's Lord Provost and other civic officials will be hosts to the Crusade for an official civic Reception to welcome Billy Graham to Glasgow on March 19. On Sunday afternoon, March 20, the eve of the Crusade, a special dedication service will be held in the Glasgow Cathedral of the Church of Scotland, under the direction of the Minister of the Cathedral, the Rev. Dr. Neville Davidson. The Crusade has the official backing of hundreds of churches in Scotland through the "Tell Scotland Movement" which sponsored the invitation to the Billy Graham Team for the Crusade. The invitation has had the commendation of the major church bodies in Scotland, including the Church of Scotland.

In addition to Beaven, Riggs and Sanny, other Graham Team members sharing in the advance preparations include Mr. Willis Haymaker, Mrs. Betty Lowry, Mr. Bob French and Miss Irene Johnson. On hand to share in the ministry of the film "Souls in Conflict" is Miss Joan Winnill, who plays a feature role in the film.

Immediately following the close of the All Scotland Crusade the

Graham Team will return to London for a one week Crusade, using Wembley Stadium each night of the Crusade.

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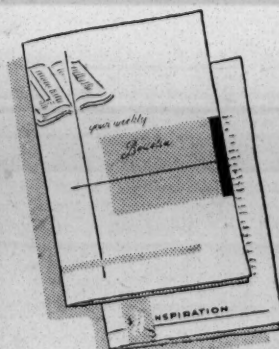
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(Continued from page 1)

lem to get preachers to do the kind of preparation today necessary to produce sermons worth printing. Actually there is surprisingly little great preaching being done today in the sense of scholarly preparation fired by prayer and the Holy Spirit. We honestly want to encourage great preaching and this contest is to help preachers see the burden and need for the right kind of preparation to produce truly great sermons.

This contest is especially for the benefit of the approximately 39,000 preachers who are subscribers to THE SWORD. These preachers need the strong facts and scriptural help necessary to present these vital public issues to their own congregations. I believe that many preachers see the need of preaching on many of these important themes, but do not know how to get the information needed to prepare these messages or are too busy to do the kind of preparation necessary.

Then, too, besides the 39,000 preachers on THE SWORD of the LORD subscription list the remainder of the more than 116,000 subscribers need the strong preaching which we will get in response to this contest announcement. Last year we received some of the most wonderful sermons in this vital public issues contest! Evangelist Robert Sumner wrote a tremendous sermon on separation—"The Twentieth Century Issue Facing Twentieth Century Christians." Evangelist Jack Shuler submitted a powerful sermon on liquor called "The Battle of the Bottle." Dr. Robert J. Wells' sermon, "False Prophets—Real or Imaginary?", a well documented, thoroughly scriptural message on modernism today, won a prize. Dr. V. Raymond Edman, president of Wheaton College, submitted a strong message on communism called "The Big Lie." This year we expect that there will be other sermons of this caliber to help teach SWORD subscribers on these important matters.

Here at THE SWORD OF THE LORD we dare not be silent on these gravely important matters. Contending for the faith demands that we take sides on issues of modernism, worldliness, cults and isms, communism, and the defense of the Bible. We must have the very cream of the crop in messages on these important themes to carry on the work God has called us to in THE SWORD OF THE LORD.

Why We Offer Prizes?

This \$1,600 in prizes is to be distributed as follows:

1. There will be five first prizes of \$150 each, one first prize in each category. But the best sermon of all will receive an additional \$100, making one first prize of \$250 and four first prizes of \$150 each.

2. The author of the second prize sermon in each category is to receive \$100. There will be five awards of \$100 each.

3. The third prize in each class of sermons is to be \$50. So five authors will each receive \$50.

But someone may ask, "Is it right to offer money awards for these Bible messages?" Yes, for several reasons.

First, we want to make it worthwhile for the best men, the busiest, most influential men of God in America in the fields these issues define to be represented. We want the very best material possible, so this means we must encourage the best men to write for this sermon contest.

Then, too, sermons of the caliber which we must have for publication in THE SWORD OF THE LORD will require hours and hours of careful research and study. Then after all the study is done there will be additional hours of careful dictation and correction by the author. In I Corinthians 9:14 we read, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." It is just as right that a preacher should be paid for a good sermon to be put in print as for a sermon that he preaches

in his own church on a regular preacher's salary.

Sermons in the contest will not only be judged by classes, but also cross-judged with the other categories. So, you see, each sermon will be judged on its own merits and will have an equal chance of receiving an award. There might possibly be two second prizes under modernism and no second prize on communism and socialism, depending on the quality of sermons in each group.

We reserve the right to withhold prizes in any group where, in the opinion of the judges, there is no entry worthy of publication.

Contest Sermons Should Fit Under One of These Five Classifications

We are not looking for general sermons to cover the whole field of vital public issues. What we want are sermons that will be specific and not try to cover too much material. We suggest to preachers that they select one of these five major groups and then take one particular phase of this group for his sermon.

1. Modernism

To "contend for the faith once delivered to the saints" means not only taking a positive stand for the fundamental doctrines, but also pointing out the error in the unscriptural doctrines of liberalism today. There should be a constant re-examination of the modern, liberal theology being preached in our pulpits.

2. Worldliness Among Christians

Last year some of the strongest sermons came on the subject of worldliness. The Grand Prize was awarded to Evangelist Robert L. Sumner for his sermon on separation. The Scripture is so plain and sharp about the matter of separating ourselves from worldly living and bad habits that there ought to be great preaching on this from every pulpit in the land. Surely there ought to be sermons on liquor, sermons on the filthy movies, on necking and loose morals, on gambling, and unscriptural lodge membership. We are not looking for narrow-minded pharisaical sermons, but rather for fervent, Bible messages aimed at teaching Christians to live clean, godly lives for the Lord.

3. Catholicism and Cults

Here we do not want just a ranting and denouncing of the cults and heresies. Rather, we want men to get factual information about Christian Science, Jehovah's Witnesses, Seventh Day Adventists, the Mormons, and the Roman Catholic Church, and to answer heresies with the Bible. The year 1954 was the Marion Year in the Roman Catholic Church. Someone should show from the Scriptures the idolatry of worshipping Mary and plainly show what the Bible teaches about Mary, the human mother of Jesus.

4. Communism and Socialism

Don't just send in a philosophical lecture or dissertation on the errors of communism and socialism! Christian leaders should examine communism and socialism from the Scriptures and prove that they are opposed to the Lord Jesus and end in the kind of atheistic materialism found in communist Russia today.

5. Science and the Bible

Last year Dr. Arthur Petrie won one of the prizes in the vital public issues contest with an excellent message on "Jonah and the Whale." A generation past saw stalwart scholars and champions of the faith such as Robert Dick Wilson, J. Gresham Machen, Dr. W. B. Riley, William Jennings Bryan, and many other men of God constantly defending the faith and the Bible against the attacks of evolutionary scientists. God is looking for men today to do the same thing in our generation.

Remember, sermons for this contest must be submitted by June 1. Watch THE SWORD for details of the contest. Winners will be announced as soon after June 1 as possible. SWORD readers will want to watch the pages of THE SWORD OF THE LORD for these fifteen

Full Assurance of Faith

(Continued from page 1)

redemptive work. To believe is to trust. To trust is to have faith. To have faith in Christ is to have full assurance of salvation.

Because this is so, faith must have something tangible to lay hold of, some definite worthwhile message to rest upon. And it is just this that is set forth in the gospel, which is God's well-ordered plan of salvation for sinners who otherwise are lost, helpless and hopeless.

When, for instance, we are told four times in our Bibles that "the just shall live by faith," it is not simply that we live in a spirit of optimism, a faith or hope that everything will come out all right at last. And when we speak of the doctrine of justification by faith, it is not to say that he who maintains a courageous heart will thereby be declared righteous. Faith is not the savior. Faith is the hand that lays hold of Him who does save. Therefore the folly of talking of weak faith as opposed to strong faith. The feeblest faith in Christ is saving faith. The strongest faith in self, or ought else but Christ, is but a delusion

and a snare, and will leave the soul at last unsaved and forever forlorn.

And so when we are bidden to draw near to God with true hearts in full assurance of faith, the meaning is that we are to rest implicitly on what God has revealed concerning His Son and His glorious work for our redemption. This is set forth admirably in the former part of this chapter in Hebrews where our verse is found. There we have set out in vivid contrast the difference between the many sacrifices offered under the legal dispensation and the one perfect, all-sufficient oblation of our Lord Jesus Christ. Note some of the outstanding differences:

1. They were many and often repeated. His is but one, and no other will ever be required.

2. They did not have the necessary value to settle the sin question. His is of such infinite value, it has settled that problem forevermore.

3. They could not purge the consciences of those who brought them. His purges all who believe, giving a perfect conscience because all sin has been put away from under the eye of God.

4. They could not open the way into the Holiest. His has rent the veil, and inaugurated the new and living way into the very presence of God.

5. They could not perfect the one who offered them. His one sacrifice has perfected forever those who are sanctified.

6. In them there was a remembrance again of sins from year to year. His has enabled God to say, "Their sins and iniquities will I remember no more."

7. It was not possible that the blood of bulls and of goats should put away sin. But Christ has accomplished that very thing by the sacrifice of Himself.

Here then is where faith rests, on the finished work of Christ. It will help us greatly to understand this, if we glance at what is revealed concerning the sin offering of the old dispensation.

Consider the Troubled Israelite

Let us imagine that we stand near the altar in the temple court, as a troubled Israelite comes with his sacrifice. He leads a goat along to the place of the oblation. The priest examines it carefully, and finding it without any outward blemish he commands it to be slain. The offerer himself puts the knife to its throat, after laying his hand on its head. Then it is flayed and cut in pieces, and all its inward parts carefully inspected. Pronounced perfect, it is accepted and certain parts are placed upon the fire of the altar. The blood is sprinkled round about the altar and upon its four horns, after which the priest pronounces absolution, assuring the man of his forgiveness.

This was but "a shadow of good things to come," and could not actually put away sin. That unblemished animal typified the sinless Saviour who became the great Sin Offering. His blood has made full and complete expiation for iniquity. All who come to God through Him are eternally forgiven.

If the Israelite sinned against the Lord, on the morrow he required a new sacrifice. His conscience was never made perfect. But Christ's one offering is of such infinite value that it settles the sin question eternally for all who put their trust in Him. "By one offering he hath perfected forever them that are sanctified."

To be sanctified in this sense is to be set apart to God in all the value of the atoning work and the personal perfections of Christ. He is Himself our sanctification. God sees us henceforth in His Son.

Is not this a wonderfully precious truth? It is something man would never have dreamed of. God alone devised such a plan. He who believes His testimony regarding it has full assurance of faith.

He does not know he is saved because he feels happy. But every true believer will be happy to know he is saved.

Confidence based upon an emotional experience would leave one in utter bewilderment when that emotion passed away. But assur-

Don't Be A 'NO SHOW'

(See Page 4)

ance based upon the Word of God abides, because that Word is unchangeable.

The Old Gentleman Had No Peace

Many years ago I was holding a series of evangelistic meetings in a little country schoolhouse some miles out of Santa Cruz, California. One day I was out driving with a kindly old gentleman who was attending the services nightly, but who was far from being sure of his personal salvation. As we drove along a beautiful, winding road, literally embowered with great trees, I put the definite question to him, "Have you peace with God?" He drew rein at once, stopped the horse, and exclaimed, "Now that's what I brought you here for. I won't go another foot until I know I am saved, or else know it is hopeless to seek to be sure of it."

"How do you expect to find out?" I inquired.

"Well, that is what puzzles me. I want a definite witness, something that I cannot be mistaken about."

"Just what would you consider definite, some inward emotional stirring?"

"I can hardly say, only most folks tell us they felt some powerful change when they got religion. I have been seeking that for years, but it has always eluded me."

"Getting religion is one thing; trusting Christ may be quite another. But now suppose you were seeking salvation, and suddenly there came to you a very happy feeling, would you be sure then that you were saved?"

"Well, I think I would."

"Then, suppose you went through life resting on that experience, and at last came down to the hour of death. Imagine Satan telling you that you were lost and would soon be beyond hope of mercy, what would you say to him? Would you tell him that you knew all was well, because you had such a happy emotional experience years before? What if he should declare that it was he who gave you that happy feeling, in order to deceive you, could you prove it was not?"

"No," he answered thoughtfully, "I couldn't. I see that a happy feeling is not enough."

"What would be enough?"

"If I could get some definite word in a vision, or a message from an angel, then I could be sure."

"But suppose you had a vision of a glorious angel, and he told you your sins were forgiven, would that really be enough to rest on?"

"I think it would. One ought to be certain if an angel said it was all right."

"But if you were dying and Satan was there to disturb you, and told you that you were lost after all, what could you say?"

"Why, I'd tell him an angel told me I was saved."

"But if he said, 'I was that angel. I transformed myself into an angel of light to deceive you. And now you are where I wanted you—you will be lost forever. What then could you say?'"

He pondered a moment or two, and then replied, "I see, you are right; the word of an angel won't do."

"But now," I said, "God has given something better than happy feelings, something more dependable than the voice of an angel. He has given His Son to die for your sins, and He has testified in His own unalterable Word that if you trust in Him all your sins are gone. Listen to this: 'To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.' These are the words of God spoken through His apostle Peter, as recorded in Acts 10:43."

"Then here in I John 5:13, which says, 'These things have I written unto you that believe on the name of the Son of God; that ye may' (Continued on page 8)

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Full Assurance of Faith

(Continued from page 7)

know that ye have eternal life. Are these words addressed to you? Do you believe on the Name of the Son of God?"

"I do, sir, I do indeed! I know He is the Son of God, and I know He died for me."

"Then see what He tells you, 'Ye may know that ye have eternal life.' Is not this enough to rest upon? It is a letter from heaven directed expressly to you. How can you refuse to accept what God has told you? Can you not believe Him? Is He not more to be depended on than an angel, or than aroused emotions? Can you not take Him at His word and rest upon it for the forgiveness of your sins?"

"Now suppose that as you are dying Satan comes to you and insists that you are lost, but you reply, 'No, Satan, you cannot terrify me now. I rest on the Word of the living God and He tells me I have eternal life, and also the remission of all my sins.' Can you not do this now? Will you not bow your head and tell God you will be saved on His terms by coming to Him as a repentant sinner and trusting His word concerning His blessed Son?"

The old man dropped his eyes, and I saw that he was deeply stirred. His lips were moving in prayer. Suddenly he looked up and touching the horse lightly with his whip, exclaimed, "Giddap! It's all clear now. This is what I've wanted for years."

That night at the meeting he came to the front and told the audience that what he had sought in vain for half a lifetime, he had found when he believed the message of God's word about what Jesus had done to save sinners. For several years he was a regular correspondent of mine until the Lord took him home—a joyous saint whose doubts and fears had all been banished when he rested on the sure Word of God. His was the full assurance of faith.

Emotional Element in Conversion

And please do not misunderstand me. I do not discount the emotional element in conversion, but I insist it will not do to rely upon it as an evidence that one has been forgiven. When a man is awakened by the Spirit of God to realize something of his lost, undone condition, it would be strange indeed if his emotions were

not aroused. When he is brought to repentance, that is, to a complete change of attitude toward his sins, toward himself, and toward God, we need not be surprised to see the tears of penitence coursing down his cheeks. And when he rests his soul on what God has said, and receives in faith the Spirit's witness, "Their sins and iniquities will I remember no more," it would be unthinkable but that, like Wesley, his heart

should be strangely warmed as he rejoiced in God's salvation.

But what I am trying to make plain is that assurance is not based upon any emotional change, but whatever emotional experience there may be, it will be the result of accepting the testimony of the Lord given in the Scriptures. Faith rests on the naked Word of God. That Word believed gives full assurance. Then the Holy Spirit comes to dwell in the believer's

heart and to conform him to Christ. Growth in grace follows naturally when the soul has trusted Christ and entered into peace with God.

*Soon as my all I ventured
On the atoning blood,
The Holy Spirit entered
And I was born of God.*

(From the book, FULL ASSURANCE, published by Loizeaux Brothers, Inc., New York, 127 pages, price, 50c. Used by permission of copyright holder, Moody Press.)

Sinners in Heavenly Places

(Continued from page 1)

and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love where-with he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

All Are Dead

This man's experience dramatized in a wonderful way the reality of the new birth. Men are dead in sin. While they are still dead in sin through faith they may be made alive in Christ Jesus.

As one stands there on the sidewalk in the heart of a great city and observes these helpless victims of alcohol stagger up and down the street, it is easy to see that they are literally walking dead men. What is not so easy is to recognize that the people in the fashionable parts of town—the wealthy, the respectable, the educated, the cultured—everyone, high or low, rich or poor, who are not born again believers in Jesus Christ are also dead in trespasses and sin and need to be made alive together with Christ. "For all have sinned, and come short of the glory of God" (Rom 3:23), and, "There is none righteous, no, not one" (Rom 3:10).

Many people feel that the new birth is all right for the criminals, the alcoholics, the broken and the 'down and out,' but not for them. They may reason something like this, "I support my family, I obey the laws, I pay taxes, give to the Community Chest; I am an honest, moral citizen and am better than a lot of people in the churches." Such a person would readily agree that this man down at the Mission was dead in sin, that he needed help and that his experience was probably genuine. But at the same time could not see that he himself is just as dead and needs to be made alive together through Christ. The trouble is that man looks on the outward appearance but God looks on the heart.

I am indebted to the late R. Fuller Jaudon* for the following illustration. He relates:

"I was called to the Independence Funeral Home for the funeral of a man who had been drowned in the Missouri River. Upon arriving there I was met by the director and informed that there was some question as to the identification of the body. The dentist had been called and was even then examining the man's teeth to identify some bridge work which he had made some months before. It turned out that there was not a funeral service because the dentist's examination

had proved that the body was not that of the man in question.

"Now then supposing," Brother Jaudon said, "We were to bring in the coffin with the body of the man drowned in the river, black and swollen beyond recognition

This prize-winning sermon was written by Dr. Ralph N. Plummer, a blind Baptist evangelist. Dr. Plummer is a graduate of William Jewell College, and Central Baptist Seminary; he also has completed his work for the doctor's degree in the field of Systematic Theology; has served pastorates in Colorado, North Kansas City, Missouri, and Kansas City, Missouri. Since February, 1954, he has been a full-time evangelist.

and place it here at the front of the church. Next to him let us place the body of a man who had died after a long illness. His body shows the ravages of disease but he can still be recognized. Next we bring in the body of a young woman who has been killed in an accident or died of a heart attack. There she is in the bloom of youth, her hair curled, cheeks full and pink and she looks as if she were only sleeping and would open her eyes and speak at any moment. Now with due apologies to the English professors, the first man who has been taken out of the river looks *deader* than the man who has died after a long illness. The man in the center who had expired after an illness looked *deader* than the young woman who had died quite suddenly, but my friends, *they are all dead!* They look different but they are all dead."

Yes, the man on skid row may appear *deader* than the people out on the Plaza. The man who is ignorant and unlearned may appear *deader* than the university graduate. The man down among the bars and dens of vice and iniquity may appear *deader* than the moral man, but God's Word says "they are all dead." Jesus said to the moral men of His day, "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matt. 23:27).

The man inside the old pine box is just as dead as the person inside the beautiful, flower-bedecked casket. "... for the Lord seeth not as man seeth; for man looketh on the outward appearance but the Lord looketh on the heart" (I Sam. 16:7).

God Makes Alive

There is an unwillingness in all of us to admit our own selfish-

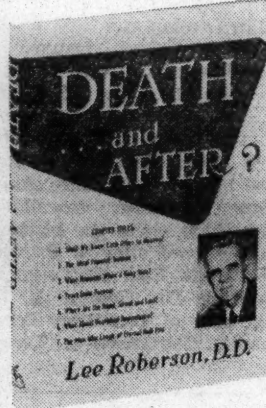
(Continued on page 9)



THREE TREMENDOUS BOOKS BY AMERICA'S LEADING SOUL-WINNING PASTOR

Dr. Lee Roberson, pastor of the Highland Park Baptist Church of Chattanooga, Tennessee, and president of Tennessee Temple Schools, leads the Southern Baptist Convention, and probably the rest of the nation, in baptisms. Last year his church baptized 1,251 believers and had a part in the salvation of 967 more who were baptized by others. It is impossible for one to read his books without some of his soul-winning enthusiasm rubbing off on the reader. Get these books!

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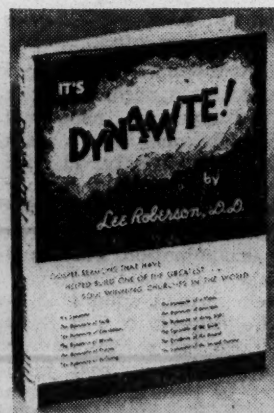
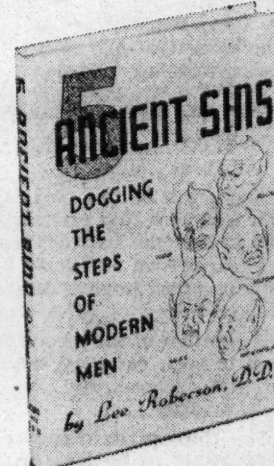


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* R. Fuller Jaudon, former pastor of the Tabernacle Baptist Church, Kansas City, Mo., gave me oral permission to use this illustration during his life time.

Sinners in Heavenly Places

(Continued from page 8)

ness and helplessness. One thing that may be keeping you from trusting Christ for His quickening power is that you feel that you must do something first. Notice what the Bible says, "You hath he quickened, who were dead in trespasses and sins." It is God who does the quickening. He does it while the person is still dead, still absolutely helpless.

The raising of Lazarus is typical of the sinner who is made alive in Christ. Lazarus had been dead four days. He was completely helpless to make himself alive. A very sick man might put forth some effort to help himself but Lazarus had been dead four days. Now when Jesus called to Lazarus to come forth there were three things against his doing so. First, he was dead. Second, his flesh was beginning to rot. Third, his body was wrapped round and round with the grave clothes. But when Jesus called for him to come forth, the dead man lived. The rotten flesh was made whole and the man, in spite of the binding of the grave clothes came forth. Then Jesus said, "Loose him and let him go."

The sinner is dead in sin, he has habits and appetites that he cannot break. He has an environment that will tend to hold him in the old rut. The same Jesus who commanded Lazarus to come forth from the tomb is able and willing to quicken you who are dead in trespasses and sin. "God who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ . . . and made us sit together in heavenly places in Christ Jesus."

Frequently people tell me that they cannot become a Christian because it is impossible for them to live the Christian life. That is exactly right. The circumstances of our own environment and the condition of our natures makes it impossible for us to live the Christian life. We need a Saviour. A Saviour who will quicken us and make us alive in spite of natures or environment. Certainly your situation is not as hopeless as Lazarus'—dead, in the tomb four days, wrapped round with the grave clothes—but when our Lord spake, "Lazarus, come forth!" Lazarus came forth made alive.

The new life does not depend upon our limitations or our abilities. It depends upon God. It is God who quickens. It is for us to trust. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:33, 34).

This New Life Is That Which Is in Christ

This new life which is imparted is a new kind of life. Jesus said, "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes." There is a kind of fruit produced by the flesh and there is a kind of fruit produced by the Spirit. In the Bible we read that the works of the flesh are: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. 5:19-21); and the fruit of the Spirit is: "love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law" (Gal. 5:22, 23).

When we observe a person living in adultery, blaspheming the name of God, ignoring the Lord's day, living for self, we rightly judge—these cannot be but the fruits of the flesh. When this same person following profession of faith in the Lord Jesus Christ forsakes the ways of the flesh and begins the manifest love, joy, unselfishness, patience, gentleness, meekness and such like, it is logical to conclude that here is a new kind of life.

When Jesus told Nicodemus, "Ye must be born again," Nicodemus asked, "How can these things be?" You too may ask, "How can these things be? when you see a life so completely changed. The answer is regeneration. There has been a change in the governing disposition of the soul.

An analogy of this mystery of regeneration can be observed in nature. Out in the Rocky Mountain area where I came from many acres are given over to the cultivation of cherry trees. The climate there is severe and the ordinary cherry tree produced from a cherry root will not survive the rigorous dry winters. So the cherry bud is grafted onto the russian crab root. When the crab seedling is about two years old the nursery man comes along in the spring with his bud knife and cuts a slit in the bark at the surface of the ground. There he places in this slit a bud from whatever variety of cherry he wants. At the time of this planting the casual observer can notice no difference in the russian crab seedling. This tiny bud from the cherry is not noticeable tucked away beneath the bark at the surface of the ground.

The following year this little bud has put forth a tiny shoot and has become a part of the tree itself. At this time the nursery man cuts away the russian crab wood and leaves only the cherry sprig there attached to the root. In three or four more years this has grown into a small tree and begins to bear fruit—not apples but cherries. Because the life that was in the tiny bud was that that had the qualities of the cherry and brought forth fruit of its kind.

So God plants within the human spirit or life the nature of Christ and in the process of time it brings forth the fruit in the likeness of Christ. The old life is not made over or reformed; a new life has been added, a new kind of life—the kind of life that Christ has within Himself. "Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:25, 26).

New Life Made Possible Because of Love

You are quickened while you are still dead; you are quickened by the power of God; you are quickened by a new life within and, this quickening is because of love. "God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)"—Eph. 2:4, 5.

There is nothing within the human heart that can understand the love of God. The natural man can do good to them who love him, but the natural man cannot love his enemies or the unlovely or those who injure him—only God can do this. The message, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16), cannot be fully understood nor appreciated by the natural man because he does not have that kind of spirit within him. We rarely find this kind of love in our daily contact with people, even among those who manifest many of the Christian graces. This is not the type of love we read about in the newspaper nor that displayed on the theater marquee. In my life I have found one example of divine love manifested by a human being.

While I was a patient in a hospital at Denver, Colorado, they brought in a man suffering with heart disease. His body was swollen approximately three times the normal size. He experienced great difficulty in breathing, was not able to eat much food or take liquids. It was summer time and they brought his bed out on the porch where he could get the fresh air. It was there that I became acquainted with him. He had followed construction gangs, worked in mining camps throughout the

Rocky Mountain region, played a lot of poker, drank more than his share of hard liquor and thus wasted his money and his life in riotous living. He was a hard, embittered and unattractive person in every sense of the word, so profane and complaining that he did not attract the other patients to his bedside. He was suffering from bodily pain, mental anguish and loneliness.

Then one day he became worse and was put into a private room away from the other patients. Some of us would ask about this old fellow and it was generally understood that he was not expected to live. One day during the quiet period when only one nurse was on duty, a couple of attractive young women came to the desk and inquired for this man. The nurse said, "There is such a patient on this floor but he is not able to have visitors." The girls replied that they were his daughters and had come from Arkansas to see their daddy. The nurse informed them that the old fellow did not have a family or any near kin; they must be mistaken. They continued to insist that they were his daughters and wanted to see him, that they had come all the way from Arkansas and had a right to see their daddy. To satisfy their minds the nurse went into the room and asked the man if he had any family, saying that there were a couple of girls outside who insisted that they were his daughters. He denied emphatically that he had any family. As she returned to tell them that there must be some mistake, they pushed past her and went into the room. Going on either side of the bed and taking a large swollen hand in one of their small white ones, they began to tell him who they were and that they had come to take him back home with them and to their mother. For a while he maintained a poker face and bestowed upon them a stony stare, then he asked, "What kind of a daddy is your daddy?"

They replied as one voice, "Oh, he's a wonderful daddy!"

At this the old fellow broke down and cried like a child.

His story became known around the hospital a few days later. Eighteen years earlier this man, his wife, and three small children were living in a small town in Missouri. She had wanted to take the children to Sunday School and church and to have a Christian home. He preferred to spend his time with the boys at the pool hall gambling and drinking. So after she continued to plead for a Christian home, that he take his place in the church and be a Christian father to his children, he just walked off and left her to have it her own way.

I do not know what that woman had to go through to raise those children. It was a time when money was not easily gotten. I am sure that she must have taken in washings and done hard work with her hands to keep food on the table and a roof over their heads. But through it all she taught those girls to love their daddy. Then eighteen years later, when she heard of his illness and that he was in the hospital at Denver, Colorado, she sent those girls nearly a thousand miles to see their daddy and to bring him home where she could nurse him back to health—because he was their daddy. She would write letters to him that would break your heart—they brought tears to the eyes of strong men. She would tell him to hurry and get well and come home where she would fix him fried chicken with all the trimmings.

And in an amazing short time that old fellow responded to the treatment of love—both physically and spiritually. As his physical health improved, he was being transformed into one of the most lovable characters I have ever met. This new personality had an effect on the patients and on the whole hospital personnel. His bed was no longer deserted, but the center of attention. He did get well and went back to his wife and children.

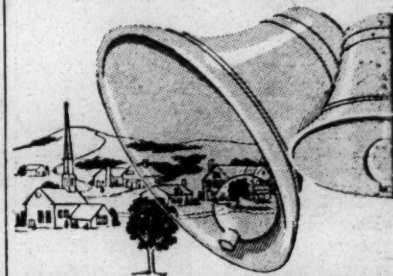
Love is not mere sentiment or a mere act of kindness. Love impelled those two girls to journey a thousand miles to minister to the needs of a daddy they could not remember. Love is dynamic. Love is a self-giving, life-imparting

force. In this case love reached out a thousand miles and raised up a dying man and restored him to his family. Love sent the Son of God from Heaven's glory to Calvary's cross that He might impart life to dead men and women. Men and women, boys and girls who are dead in trespasses and sin may be raised to life through faith in His blood. "For the love of God was manifested in that while we were yet sinners Christ died." "No man hath greater love than this, that a man lay down his life for his friends." Christ died for men who were His enemies while they were His enemies. As Jesus hung on the cross and the people passed by and reviled Him, He prayed, "Father, forgive them, for they know not what they do." Right now some of those people are in Heaven because later they believed that Jesus was the Christ.

With all the earnestness of my soul I beg of you to believe God when He tells you that you are lost in sin. ". . . all have sinned." Believe that God loves you and sent His Son to die on the cross that you might have life through His name. This love of God goes far beyond the love that this woman expressed for her unfaithful husband. Does not this supreme act of love on the part of Christ, coupled with the statement of Scripture that, "God is not willing that any should perish, but that all should come to repentance" touch your heart? Will you turn to God right now and tell Him you are sorry for your sin and rebellion and ask Him to save you?

Don't Be A 'NO SHOW'

(See Page 4)



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TEAM missionary Tom Watson, Jr., converted Florida radio station operator, and who got on fire for the Lord at a Sword of the Lord Con-

ference on revival, took his plan for a high-powered Gospel Broadcasting Station to Syngman Rhee and the Korean President said, "I will do everything I can to help you. This radio station is needed not only for the preaching of the gospel in Korea but also to fight Communism throughout the Orient."

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"To give light to them that sit in darkness and in the shadow of death."

—Luke 1:79

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Don't Be A 'NO SHOW'

(See Page 4)

Grace Notes

(Continued from page 4)

special services. You may want to consider these in planning your programs for the future.

A Singing Church Is a Successful Church

From the bulletin of the First Baptist Church, Okmulgee, Oklahoma, this paragraph particularly attracted me. I hope you'll like it, too.

"A singing church is a successful church. Music is the one art we know exists in Heaven. Harmony is a great basis of unity, for music knows no particular country, it is universal. Music touches all phases of life, sanctifies it, and uplifts it. The Bible saints sang, Miriam, Hannah, David, Mary and Simon. Paul and Silas with their feet in the stocks awoke not only the other prisoners, and their backs burning with the stripes, lifted up their souls in song, until they all but rocked the prison with praise, rejoicing in being found worthy to suffer for their Lord. IF YOU SING, WHY NOT FIND YOUR PLACE IN THE CHOIR AT EVERY SERVICE. The Lord gave you the talent, give it back to Him by singing in the choir."

Prayer--Asking and Receiving

(Continued from page 3)

way, and God would not heal because His blessing was prevented by sin. God must not appear to endorse sin or ignore it. Sometimes I have felt that the Christian would not wait on God in faith, but preferred to trust doctors and human help; sometimes there was known sin in the life, worldliness, covetousness, unforgiveness, or some filthy habit. But in the great majority of cases where Christians seemed honestly to forsake sin and wait on God to find His will about sickness, He has healed the sick! Healing is the normal and to-be-expected thing for a Christian in the will of God.

I think sometimes a Christian should be hungry for Christ's sake, and sometimes be out in winter's cold without a bed, or without sufficient clothes for Christ's sake. We should be willing to suffer for Him, and Paul and many other of the best Christians have suffered these things. But usually that is not God's will. Ordinarily Christians should pray for and get daily bread and sufficient clothing. And so, I believe, ordinarily Christians can go to God in sickness and be healed. So Christians should learn to go earnestly and confidently to God in prayer every time they are sick, and ask for healing. If the Holy Spirit plainly reveals that it is not God's will to heal, then we like Paul, should gladly accept the will of God, knowing it is better than anything else we can ask. Remember, prayer is not telling God; it is asking God. But unless God does reveal that He has other plans, after we

earnestly seek to know His will and to make it ours, then we have a right to wait confidently on God for healing.

I think I ought to say that in literally hundreds of cases I have had my prayers for the sick answered, some slowly, some suddenly, some at once, and others only after long waiting on God. So I believe it is usually God's will to heal His children when they are sick, provided they confess and forsake their sins, and seek His face with a surrendered heart, asking for healing.

III. Should Christians Use Doctors and Medicine?

Some traveling evangelists who draw big crowds by their healing meetings claim that it is a sin to go to a doctor, or at least that for a Christian it shows lack of faith in God. But that teaching is not found in the Bible; it is inconsistent with commonsense and with God's way of doing His work in other realms.

There are a number of Scriptures which show there is no sin in consulting physicians, if it be done in faith, depending on God to use the doctor, and no sin to take medicine if it be in faith, depending on God to bless and use the medicine which He himself has supplied in nature for mankind.

A typical case of healing in answer to prayer in the Bible, where God used means in the cure, is that of King Hezekiah. Isaiah 38:1-5 says:

"In those days was Hezekiah

sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years."

What a wonderful case of answer to a prayer for healing! And did Hezekiah instantly get out of bed, call all the doctors imposters, and vow he would never take another dose of medicine? He did not! The way he got well is told in the same chapter, Isaiah 38:21, which says, "For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover." From the similar account in II Kings 20:8 we learn that by the third day King Hezekiah was well enough to go to the house of the Lord. It was not instant healing, it was not without means, but it was divine healing. I think even miraculous healing, healing in answer to prayer.

In I Timothy 5:23 the Holy Spirit had Paul tell Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." I have no doubt the wine prescribed here was simply the 'new wine' of Bible language, that is, grape juice. But it was to be used, certainly, as a medicine. And if the juice of grapes may be pressed out and used for medicine, why may not the juice be pressed out of figs to make 'syrup of figs'? And why may not the oil be pressed out of castor beans and used for medicine (castor oil) and why may not other things which God has provided in nature be used, prayerfully, and gratefully, for the human body's health, when it is specifically fitted for the use?

Dr. Frost, of the China Inland Mission, in his book, *Miraculous Healing*, calls attention to the foolish inconsistency of those who would eat figs and thank God for their naturally healthful laxative effect, but who would, if the juice were pressed out and put in a bottle, feel that it would be a sin to take it for the same result!

Jesus used spittle mixed with clay to heal a blind man. Why, I do not know, except to show that He could use means, and that His healings need not necessarily be instantaneous. But Jesus used a fish, a hook, and Peter, to get money for taxes (Matt. 17:27). He had the ten lepers go show themselves to the priest, and in the act of going they were healed (Luke 17:14). He used five loaves and two small fishes to feed the five thousand people, though he could as easily have done it without them. He used the disciples to carry the food. He used baskets for picking up the fragments. When He made His triumphal entry into Jerusalem, He rode a donkey when He could have flown. Why should not God use means, when He chooses, to answer prayer for healing of the sick?

God can save a sinner without the use of any human aid, but certainly He does not usually do so. If God can use a man, with his consecrated wisdom and love and skill in winning a soul, why should he not use a doctor, a pharmacist, or a nurse, with their consecrated skill in healing the sick?

Luke is called "the beloved physician" (Col. 4:14), and the Bible never condemns the prayerful use of doctors and medicines. So men do not trust doctors instead of God.

Sometimes I have felt clearly led to pray and trust God for healing, without doctors and without medicine, and He has answered graciously and wonderfully. I have known a number of cases in which doctors failed and God seemed to be glorified in doing His wonderful work without them. One such case was called to mind yesterday as I read what I had written for THE SWORD OF THE LORD dated

April 19, 1935. It blessed my heart so, I reproduce it here.

"GOD HEALS SICK IN ANSWER TO PRAYER"

"Brother J. A. Middleton Is Wonderfully Healed"

"Near the first of March, Brother J. A. Middleton, an earnest Christian man, and treasurer of the Fundamental Baptist Tabernacle in Dallas, was taken seriously and dangerously ill. He was unable to work and was confined to his bed with such agonizing pain that the doctors felt compelled to give him unusually large opiates. Much of the time he was delirious and for long periods he had no recollection of what transpired about him. The pain was so bad that doctors said that something must be done at once. After all medicines had failed he was taken to St. Paul Hospital in Dallas. His physician frankly said, 'I do not know what is the trouble.' Four other good doctors were called in. Their answer was the same. They did not know where the seat of the trouble was that was causing such violent illness and pain, but all agreed that something must be done at once. They decided that the tonsils should be removed. If that did not settle the difficulty, the optic nerve must be clipped. If that did not stop the pain, they would do something else.

"The tonsils were removed. Still the illness was not cured. Recovering from the tonsil operation, Brother Middleton was brought home, yet taking regular injections in the arm, still under the care of the physician.

"On Sunday night, March 24th, I was called to Brother Middleton's home to pray for him. He was in such pain that he buried his face in the pillow and rolled from side to side, trying to keep control of himself. I had been praying for him for weeks, while I was in the Oklahoma City revival and after I returned. Many members of the church had been praying. But now the doctors had failed, five of them, the best they had known to consult. Brother Middleton had spent two weeks in the hospital.

"Anointing With Oil, Following the Bible Command"

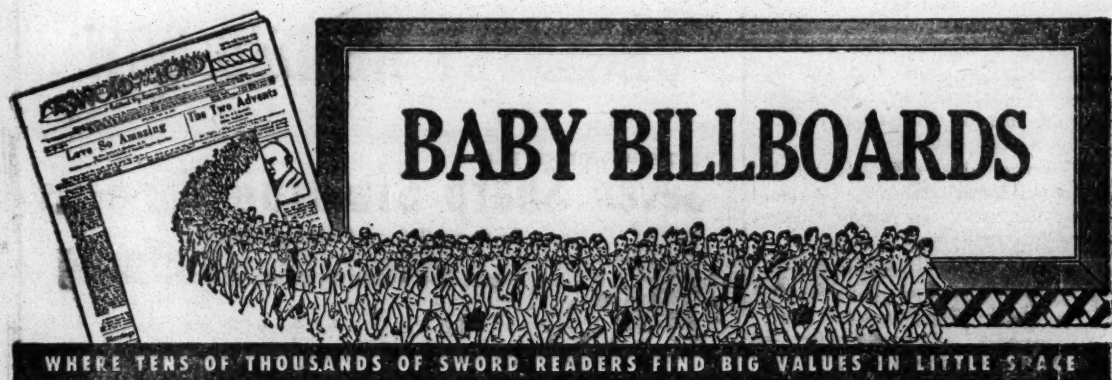
"It seemed time to get the matter settled with God. So there in Brother Middleton's home we agreed that we could do exactly what the Bible said, 'pray over him, anointing him with oil in the name of the Lord' according to James 5:14. Mrs. Middleton, Mrs. Rice, and I got down on our knees and confessed our sins to each other and to God. We wanted to fulfill every detail of what God commanded. Remember that James 5:14-16 says:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

"After confessing our sins, and quoting God's promise, I put my hands upon Brother Middleton's head and prayed that if it would please and honor Him, He would heal Brother Middleton either without any known medicine, without doctors, or with doctors and medicines, just as He chose, but so that everybody would know that God did it, not the doctors. Then Mrs. Middleton prayed, then Mrs. Rice, then Brother Middleton. We promised God that if He would heal we would give Him the glory and that we would tell about the anointing with oil as well as the prayer of faith which actually gets the healing. While we were on our knees, God gave us some faith that He had heard our prayers.

"Mrs. Middleton, after our prayers, said, 'I don't want Mr. Middleton to go back to the doctor tomorrow. If he is willing, we will just trust the Lord and Him alone.' Brother Middleton answered, 'That is just what we will do.' After a time of quiet conversation, Mrs.

(Continued on page 11)



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News Notes

Zondervan Announces Contest

Grand Rapids, Mich. — The Zondervan Publishing House has announced its sponsorship of six new contests for creative writers:

1. Church Social Programs
2. Primary Worship Programs
3. Young People's Programs and Activities.
4. Religious Readings for All Ages (3-minute to 15-minute limit)
5. Poetry for Boys and Girls (2-5)
6. Junior Church Programs

All of these contests will close on October 31, 1955. Manuscripts submitted to the contests will be judged promptly, and all those not accepted will be returned shortly after the close of the Contests. For further details, write:

Zondervan Publishing House
Contest Editors
Grand Rapids 6, Michigan

Boy's Body Found in Shark

Japanese newspapers reported on November 1 that the body of a boy 13 years of age, still clad in a shirt and white linen pants, was found in the 2,000 pound shark caught near Nagasaki.

This incident satisfactorily disposes of the false statement often made by Bible-haters that there is no fish with a throat large enough to swallow a person.

Even apart from this and similar incidents, it is stupid on the part of an otherwise intelligent person to assert that Almighty God could not create a fish capable of swallowing a man.

(Continued on page 11)

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Prayer--Asking and Receiving

(Continued from page 10)

Rice and I went to our home late that Sunday night.

"God Heals"

"Before we left that night Brother Middleton's pain was a great deal lighter. By the next morning he was better. The next day he did not go back to the doctor. Wednesday came and again he did not keep his appointment with the doctor. The doctor phoned to know why, urging him to come back the next Saturday. Saturday Brother Middleton went to see the doctor but refused to have an injection in his arm and had the doctor to dismiss his case, so he would be free to go back to work. Brother Middleton had lost twenty-five pounds but he rapidly regained his strength. The following Friday he went back to work and today (Friday, April 12th) he has worked one week. After losing exactly thirty days' work, after a \$115.00 doctor bill, after a \$150.00 hospital and nurse's bill, after losing his tonsils and after almost unbearable pain, God healed Brother Middleton in answer to prayer and following the anointing with oil. I say, praise the Lord for answered prayer and for proof that God is just the same and that the Bible is still up to date! We promised God to give our testimony and we are doing it here and now that everybody may be encouraged to call on God in time of sickness or any other time of need. Besides that, I want people to be encouraged to take the Bible literally and follow it literally.

King Asa 'Sought not to the Lord, but to the physicians'

"Gathered around that bed of pain Sunday night, March 14th, we read II Chronicles 16:12, 13 which says:

"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign."

"We had prayed but depended on the doctors. We decided not to be like Asa but to depend on the Lord. So we followed the explicit Bible command and prayed for Brother Middleton, anointing him with oil in the name of the Lord."

In the above case God plainly showed that He could heal without doctors, and in that case we all felt that He chose to do it. But in the case of my tonsillitis, it was a Christian doctor to whom I was directed, after prayer, who after examination prescribed a diet, and temporarily, certain medicine which led to a permanent cure, so that the operation I had long dreaded was wholly unnecessary. What God wants, I am sure, is for Christians to pray, and follow His clear leading; then trust in Him to heal using human means and bless our best wisdom, or if He so leads, trusting Him to heal without medicine and doctors. In any case, whether with medicine or without, it is God who does the healing. He should have the glory; our trust should be in Him, not in men.

Elijah was well fed when God miraculously sent food by ravens, and he drank at the brook Cherith. But the food brought by unusual miraculous means, and the water from the brook, a most ordinary, unmiraculous source, were both from God. It would be stubborn wilfulness for a Christian to say he would never trust God to heal without medicine. But it would be just as stubborn, and just as unreasonable for a Christian to say he would never take medicine. When Christians pray, they are not telling God; they are asking Him. Every prayer, to please God, must be offered with a surrendered heart, willing for God to answer in His own way, for His own glory.

IV. Sin Hinders Healing: Should Be Confessed and Forsaken

When there was no sin, there was no sickness. All disease and suffering came to mankind as the fruit of sin. People suffer, sometimes, when it is not their own

sin that causes the suffering. Job is a classic example. People suffer also for Christ's sake, sometimes. But if there had been no sin, there had been no suffering; and often, at least, suffering can be traced directly to the sins of the one who suffers. So one who asks God for healing, should carefully consider whether there are sins between him and God. Sin must be considered in the healing question. James 5:15 says,

"And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him."

It is thus inferred that sin may have caused the sickness. And the next verse, James 5:16, says,

"Confess your faults one to another, and pray one for another, that ye may be healed."

The word faults here is translated sins in the Revised Version. So those who pray for healing should confess their sins. Certainly they should confess their sins to God, but here we are told to confess our sins to one another when we pray one for another, that we may be healed.

God does send sickness because of sin, as is shown throughout the Bible. Miriam (Num. 12:10), Uzziah (II Chron. 26:19), Gehazi (II Kings 5:27) were all struck with leprosy because of their sins. King Jeroboam had his hand withered because he attempted to seize the prophet of God (I Kings 13:4). In the New Testament, King Herod was smitten of God and worms ate him because he took honor as a god (Acts 12:23). Ananias and Sapphira were struck dead at Peter's words (Acts 5:5-10). Elymas the sorcerer was made blind for his sin in resisting the gospel before the deputy, when Paul preached (Acts 13:11).

When Jesus healed the impotent man at the pool of Bethesda, He told him, "Behold, thou art made whole: sin no more, lest a worse thing come upon thee" (John 5:14). When He healed the palsied man, borne of four and let down through the roof, He said, first, "Son, thy sins be forgiven thee." Then later, He said, "But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house" (Mark 2:5-11). And then the man was healed at once. But his sins were first forgiven. That should teach us that forgiveness is far more important than healing of the body. But surely it also shows that often sins need to be forgiven before God can honorably heal the body.

We are told that in Corinth many Christians ate the Lord's supper unworthily. They had divisions, some came drunk to the Lord's table, and some were guilty of even grosser sins. For this reason there was sickness among them, and some Christians died prematurely because of their sins. The Holy Spirit had Paul write them,

"For this cause many are weak and sickly among you, and some sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:30-32).

So sickness, for a child of God, is often the chastening of the Lord. Every Christian who is sick or weakly, therefore, should judge himself, carefully confessing every known sin and forsaking his own way in any matter that may be contrary to God's way.

Mrs. Jonathan Goforth, famous missionary to China, tells in her book, *How I Know God Answers Prayer*, of remarkable answers to prayer, among them the wonderful healing of a Chinese woman's little daughter with an enlarged spleen. But she also tells how at about the same time her own little girl was sick of the same disease, and despite all her prayers the child died. She said she could not explain the failure to get the answer to her prayer except that at that time she held a grudge against a fellow-missionary, and she indicates that that sin may

have withheld the answer her heart craved.

Dr. Charles A. Blanchard, in the splendid book on prayer, *Getting Things From God*, tells of a sickness of his wife that continued despite many prayers. Finally it was decided to have an operation as a last resort. Then Dr. Blanchard was reminded of a certain coldness or neglect in his own heart which the Holy Spirit showed him was a sin. Earnestly he confessed his fault to God and at once there came a change for the better, and his wife was soon well, without an operation.

Beloved Christian, if you want God to heal your body, first earnestly search whether there be sin in your life, unconfessed and unlamented and unforsaken. "Confess your faults one to another, and pray one for another, that ye may be healed."

V. A Personal Testimony of Healing in Answer to Prayer

Jesus said, "Ye shall be witnesses unto me" (Acts 1:8). There is a place for expounding the Word of God, but there is also a place for personal testimony. In Dr. A. J. Gordon's great book, *The Ministry of Healing*, are given many, many authenticated causes of marvelous answers to prayer for healing of the sick. Dr. John Roach Straton, late pastor of the Calvary Baptist Church, New York City, gives some heartening and stirring examples of healing in answer to prayer, true stories, including his own, in his book of sermons, *Divine Healing in Scripture and Life*. Some of the most remarkable, miraculous healings are related by Dr. R. A. Torrey in his little book, *Divine Healing*. Other marvelous healings are related in books and *China's Millions* published by the China Inland Mission. Even though we cannot agree with all the doctrinal teachings of men like Dr. Straton and Dr. A. B. Simpson, and with some evangelists now living who make much of public healing services, yet those familiar with them who love God and believe in answered prayer will rejoice at their personal testimony of how God healed them in answer to prayer. Not all professed healings really happened. The facts have been greatly exaggerated about many cases, and there have been many hurtful things about the modern movement which has big public healing services. Oftentimes it has seemed a racket to make money and exalt man, and has left many Christians in despair, since they have been taught that it is their own fault they are not healed. Yet despite the failures of men, both in doctrine and life, there are many well-known and blessed cases of healings, even miraculous healings, in answer to prayer, and in them every child of God can rejoice and can take courage. The evidence is overwhelming that many have been miraculously healed. God is the same. Jesus Christ is the same. The testimony of millions is that God has, in loving compassion, answered their prayers for the healing of the sick.

So I can say, I too have seen the answer to my prayers for the healing of the sick. It is both a duty and a joy to tell it.

When I was a boy of about 14, my father was seriously sick. We lived in Dundee, a little cow-town in west Texas. Long strain had so seriously affected my father's health that a specialist in Fort Worth had told him he must be away from business and go to the mountains for months or he would die. When he went on with his work, the inevitable breakdown came and he hung between life and death. The family physician called in the other local doctor; finally both said the case was without hope. One night they announced to my stepmother that my father would not live till morning; that there was no hope. I knew little about the Bible, although I had been saved. But I knew that God answered prayer. I think I may never have read James 5:12-16. Certainly I had never heard a sermon nor read an article about divine healing. Yet my father was a devout, believing Christian, and I knew that he had often told of remarkable answers to prayer. As instinctively as a child asks his father or mother for food, I felt I must pray. I went out to the barn, and as I passed the buggy

News Notes

(Continued from page 10)

Translators of the Scriptures have used the word "whale" in connection with Jonah's experience (Matthew 12:40); but what the Word actually says is: "The Lord had prepared a great fish" to swallow Jonah (Jonah 1:17).

It is interesting to observe that some of the more recent translations do not have the word "whale" in the passage in Matthew. Such expressions as "seabeast," "sea-monster," and "the great fish" are used instead. For example, J. B. Phillips renders the verse thus: "For just as Jonah was in that great fish's belly for three days and nights, so will the Son of Man be in the heart of the earth for three days and nights."

The one and only sign which our Lord gave the sign-seekers, has been literally fulfilled; for He was crucified for our sins, buried out of sight for three days and nights, and rose again in fulfillment of the sign.

Let us not be like the many who, after asking for a sign, and being given it, and having it fulfilled in detail, disbelieved it!

NOW

I shed I heard a voice; I listened, and heard my sister, two years older than I, weeping and begging God to spare our father. I went on to the barn, knelt down in a horse stall and prayed. I came back into the house, and in the "front room" I heard someone praying; it was my stepmother. I went to bed and to sleep with a calm assurance that the doctors were mistaken, and that my father would live.

The next morning my father opened his eyes and looked around him strangely. He had for days

(Continued on page 12)

"This Ole House"



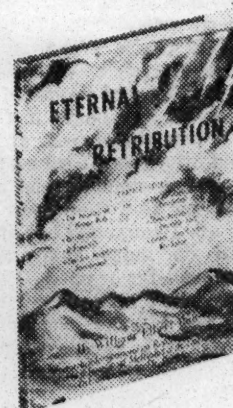
Stuart Hamblen

The current issue of *King's Business*, a nationally circulated Christian magazine, carries an exclusive photo-story account of how Stuart Hamblen wrote the popular Western spiritual, "This Ole House."

The big 52-page current issue also carries part one of a three part documented review of the Seventh-Day Adventist Church. The articles are by Dr. Louis T. Talbot, Chancellor of the Bible Institute of Los Angeles and cover the founders and their personal history, what the denomination believes about Jesus Christ, Salvation, Satan, Annihilation, Soul-sleep. And there's a stirring article by Vance Havner and a four-page photo story on one of America's most fascinating soul-winners, Miss Henrietta Mears of the First Presbyterian Church of Hollywood. For a six-month subscription that will contain all of these important articles plus many more, just send \$1 and this clipping to *King's Business*, Bible Institute of Los Angeles, 558 So. Hope St., Los Angeles 17. Offer good only with this clipping. (Advertisement)

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Prayer--Asking and Receiving

(Continued from page 11)

as I recall, been either half-conscious or delirious. Now he sat up in bed, and said, "Where are my pants?"

My stepmother, half laughing, half crying, said "What do you want with your pants? You are sick; you must stay in bed."

"I am going to town," he said. "I am all right." And he would not be denied. He got up, dressed, and went to town, while my stepmother frantically called the doctors. After he returned to the house, the doctors saw him and marveled, said it was simply unreasonable, and went away dumb-founded!

Later my father went again to the specialist in Fort Worth, told him about the whole case. "Who was your doctor?" said the specialist. "Why, a country doctor, Dr. Robinson," my father answered. The specialist then said my father was the luckiest man alive to have happened on such a physician, that not one doctor in a thousand could have done what that country doctor did; that if he ever had similar trouble he must go to that doctor, wherever he might be! But I know it was not that country doctor, but the Great Physician Himself, Who healed my father in answer to prayer.

It now seems to me most remarkable; then it seemed to me the most natural thing in the world that God should answer such prayers. In those days, with the people I knew, evolution was a joke, a man who doubted the Bible was a fool, God was real. I do not remember that I told anybody about our prayers; I think God let me hear my sister's and stepmother's prayers because He planned for me to tell it. How warm it makes my heart now to remember it! My father lived nearly twenty years longer to the glory of God.

In 1927 I had a daily broadcast on radio KFQB, Fort Worth. I began to preach on prayer, partly because it came naturally in a series of messages on the gospel of Luke, partly, I think, because I had gotten such a blessing from the little Moody Colportage book, *How to Pray*, by Dr. R. A. Torrey. A woman in Oklahoma wrote me that her married daughter had been bitten by a spider and was desperately sick. Her life was despaired of; she had heard my radio messages, and felt led to ask me to pray for her daughter. I did pray. In a few days, two or three, I think, a letter came saying that the afternoon I prayed the sick woman suddenly felt well, got out of bed, and took up her house work. The decayed flesh had dropped out, from the poison, leaving a hole, but now, at once it began to heal. My heart was greatly blessed by this incident, and several others where God gave me faith to ask for sick people to be healed, and then wonderfully answered prayer.

After that my own older daughter, then five years old, had a sore throat. We carefully attended her at home, but when after a few days her throat seemed worse and fever ran to 105, we took her to our family doctor. He examined her throat, checked her temperature and pulse, and gravely shook his head. "John," he said, "I am afraid it is diphtheria. Wait here till I see." He took a culture from her throat, smeared it on a glass slide, sent it to the laboratory in the same building. Soon the report came back that diphtheria germs were clearly present. It was an advanced case. The doctor gave the little girl diphtheria antitoxin, had our home reported to the health department and quarantined.

When we returned home and put the child to bed, I said to my wife, "I have been praying for other people and telling them that God answers prayer, and now I am going to pray for my own. I want to kneel by this bed and stay here until I have assurance from God that Grace will get well, and that he has taken complete charge of the case." She said she would do the same. We knelt in prayer, reminding God of how we had given the child to Him when she was born, reminding Him of His

promises, and telling Him that if He would heal her we would praise Him, would give Him the glory instead of the doctor, and would earnestly try to raise the child for Him. Soon I felt assured that God had heard and the answer was ours. My wife felt the same, so we rose from our knees, after thanking Him.

That afternoon the fever went down; that night or the next day it was gone entirely. Grace wanted to get up, but we would not let her. Then she asked to play with her dolls in bed, and they were given her. Now and then she would ask me, "Daddy, am I still sick?" I would have to say that I did not know—that I knew she would soon be well, and everything was all right, but I felt she should stay in bed till a doctor or nurse examined her. We sent for the health nurse to examine her to see whether we should be kept under quarantine. The nurse came, was puzzled, said the child seemed perfectly normal, but since it was a proven case of diphtheria we should keep her in bed and the house should be under quarantine until the doctor examined her. The doctor came in a day or so, said the danger was passed, the child seemed perfectly well. He had the quarantine lifted. I know that God healed my child in answer to our prayers. God may have used the doctor and medicine—I think He did—but it is certain that He could do it either with, or without the doctor. I have never felt it dishonored God to use any means we could use in faith, if the dependence were on God. But God did the healing.

In 1931 I was in a tabernacle revival campaign in North Fort Worth, Texas. One night a young woman asked me to pray for an unsaved young woman friend who was in St. Joseph's hospital near death. She had quarrelled with her husband that day, and then took four bichloride of mercury tablets in a glass of water, and now was expected to die. It had happened that day; she had been rushed to the hospital. We prayed that night; the next morning I was in that Catholic hospital to see her. (In Catholic hospitals it is often much easier to deal with the sick for Christ than in others). First I showed her that she needed a Saviour, and told her I would be willing to pray for her body if first she would trust Christ as her own Saviour. Soon she claimed Him, though desperately sick. Then I read to her God's Word about praying for the sick. When she confessed her sin and promised to do right about her home if God would heal her, we prayed, and I left. Outside the room I asked the nurse about her chances, and she said the doctor said there was no chance at all. I reminded her that God could do more than men dreamed, and she replied, "But you do not understand; even if the poison did not kill her, the lining of the stomach is destroyed and she could never digest food; she cannot get well."

I went away remembering the red rash over the sick woman's face, her heavy breathing, her humble turning to God, and I continued to pray. The next morning I saw her again, and the nurse said the doctors had decided there was one chance in a thousand. Loved ones had come from Oklahoma to see her before she died. The next time I called, the doctors thought there might be one chance in ten. A day or two later they said there was an even chance that she would live. I went out of town for revival services, and when I returned, found that she was well, had gone home with her father and mother who had come to see her die! I understand that her home was re-established happily. God does answer prayer!

Again about 1931 in Fort Worth, Texas, a Mrs. Kelly called me by telephone, asked me if I would go to see a woman I remember as Mrs. Barnes and pray for her, anointing her with oil in the name of the Lord. I have her signed statement somewhere. I said that if it were the woman's own request and if she were a Christian I would. I was reluctant about it because I knew the fanaticism that sometimes accompanies praying

Don't Be A 'NO SHOW'

(See Page 4)

for the sick. I do not recall that I had ever anointed anyone with oil before, but there it was in the Bible, and I could not explain it away as many do in unbelief. So I agreed.

When I arrived at the home, a sign on the door said, "Do not knock." The nurse was gone, so I stepped inside. In the bedroom lay Mrs. Barnes. I already knew that she was dying with tuberculosis. She had spent two years in the state sanatorium for T. B. patients, and then was sent home to die. Already arrangements had been made to give away the two little boys. Humanly speaking, there was no hope. She had resisted the idea of having a preacher pray for her until the last, because she said that was not the way Baptists believed. But the fact that I was a Baptist preacher and that doctors gave no hope at all, led her earnestly to seek the Lord and asked for me, whom she had heard, I think, on the radio, to come to her home to pray for her.

She could barely whisper. I talked quietly about God's power, His willingness to answer prayer whenever it would honor His name, His blessed promises. Then I asked her several questions. 1. Did she know she was saved? 2. Was she willing to confess to God any sins He would bring to mind? 3. If God would heal her would she give her life to Him in consecration, and tell openly what He had done in healing her? To all these she

answered in the affirmative. By this time the nurse had come in, and got for me a bottle of olive oil. I put oil upon the sick woman's forehead in the name of the Lord, reminded her that it represented the Holy Spirit Who lived in her body and Who must heal her if she were to be healed. Then I quietly prayed, sitting by the bed. I felt peace in my heart and went away.

I was called out of town for two revival campaigns. A few months later I spoke in Fort Worth, and after the service among those who came to greet me was Mrs. Kelly. She brought forward a fine looking woman and said, "You know this lady, don't you?" I did not and said so. Then Mrs. Kelly told me it was Mrs. Barnes, for whom I had prayed about six months before. She was the picture of health. She told me she had felt immediately strengthened after I prayed for her, anointing her with oil in the name of the Lord. Within two weeks after that she was up and going about. Now she had been doing all her own housework, her children had been brought back home, she never had another indication of the tuberculosis which after a fight of years' duration had brought her to the door of death. She wept for joy as she told me how strong and well she was. Four years later I preached in Commerce, Texas; this woman was in the audience and came weeping as soon as I entered the building, to tell me God had wonderfully kept her well.

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Later she wrote me a lovely letter of testimony, which I still have. God simply kept His word that "the prayer of faith shall save the sick and the Lord shall raise him up."

I do not feel that there was any merit in what I did, except that it was simple obedience, and I believe that thousands of others can have as remarkable answers to prayer as that if they only obey God's simple command and pray for the sick, believing the Bible and giving God a chance. And ministers and elders of churches should be willing to anoint the sick with oil, when it is requested in the Bible manner, and when they can do it in the name of the Lord. Surprising and blessed results follow God's way, many times.

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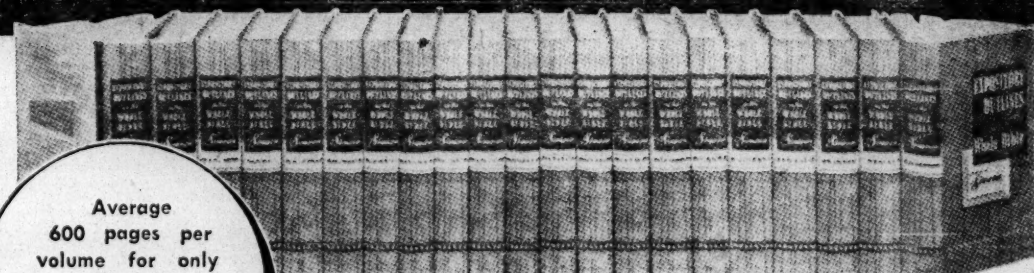
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